The Outlook

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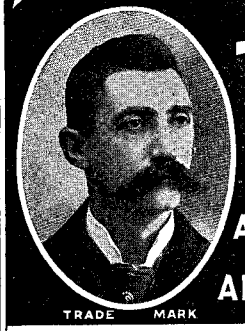

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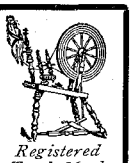

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The Outlook

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The Albany Strike The street-car strike at Albany and Troy was changed from an armed truce to a pitched battle on Tuesday of last week, when the company attempted to run its cars through the streets of Albany with a non-union force. Immediately the streets were filled with mobs of strike sympathizers, whom the police of the city were utterly unable to control. Trolley wires were cut in several places, two cars were wrecked, and one non-union motorman was dangerously injured. The attempt to run cars that day was abandoned, but the company called upon the National Guard for protection, and over two thousand troops were promptly furnished. The next evening the battle was renewed when the attempt was made to take a hundred and fifty imported strike-breakers from the union station to the company's stables just as the streets were filling up with workmen returning home from the shops. The hour was most unfortunately chosen, and the militia escorting the strike-breakers were soon in conflict with surging mobs. By the use of sabers on the part of the cavalry escort and bayonets on the part of the infantry, the trucks containing the imported workmen were brought through to the stables, but not until several workmen had been injured by the stones thrown. Nearly half of the men had abandoned the trucks in order to escape from danger. The day following the troops seemed to have the situation well in hand, and cars were run, though "merely as electric arsenals, with no patrons;" but at the close of the day the tragedy of the week took place. While a car, guarded by soldiers, was temporarily blocked by a truck, some stones were thrown from the crowd gathered about, and the lieutenant in command of the soldiers, having been hit by one of the stones, gave the order to fire. Four shots were fired, and two merchants watching the crowd from the steps of a neighboring store fell mortally wounded. The military authorities acquitted the lieutenant of all blame, but the troops as well as the citizens were awed by the catastrophe. Those laboring to effect a settlement redoubled their efforts, and after a day of negotiations an agreement was reached on Saturday.

❀

The Terms of Settlement The terms of settlement are claimed by both sides as a victory. From the beginning the men claimed that their struggle was for the right to organize, while the company claimed that its struggle was for the right to retain non-union employees. If these claims were sincere, then each side was victorious. The agreement entered into concedes that the men have a right to present grievances through committees "representing organized or unorganized labor," and that the company has the right to employ either union or non-union men, and discharge either for cause. The rights of the company, however, are more explicitly conceded than the rights of the union, for the company only stipulates to treat with committees "of its employees" representing the union, and does not promise to treat with union officials. Nothing is said in the agreement about the eight or nine non-union men whose discharge the union had at first demanded, but it is understood that some of these men have been given positions as inspectors for the company, and that the rest are to join the union. Apparently none of the men brought on to break up the strike are to be retained, but these men seem to have been what the unions call "professional non-union men," and, according to the company's statement, received as high as $100 apiece for the extra-hazardous service performed in running

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the first cars. The cost of the strike to the company is reasonably reckoned in the despatches at $17,400, the cost to the strikers at $17,800, and the cost to the county for the services of the troops at $33,700. In other words, the direct money loss to the public, quite apart from the resulting inconvenience, danger, and death, was almost as great as to the company and the men combined. The moral of it all would seem clear. The public, as the third party to such industrial warfare, has a right to prevent it by stipulating that companies receiving monopoly privileges to carry passengers over the public streets, and the employees engaged in this service, shall be required to submit their disputes to arbitration, under penalty of forfeiture of charter in the one case and forfeiture of the right to future employment in the other.

❀

The Machinists' Strike

The great strike of machinists which started in several cities a year ago and was settled by arbitration has been reinaugurated this year on a scale little short of National. Last year, it will be recalled, the machinists' union demanded a nine-hour day without decrease of pay. By the terms of the arbitration the employers' association offered to the men a reduction of hours to nine and a half a day after six months, and nine a day after one year. The agreement did not expressly provide that this reduction in hours should take place without a reduction of wages, and many of the employers now contend that this matter should be submitted to arbitrators chosen in the manner prescribed last year for the settlement of all disputes. The union, however, contends that its present demand does not modify in any way its promises of a year ago, and that the nine-hour day must go into effect on the day then set, without further negotiations. During the year which has intervened between last year's settlement and this year's strike the union has enormously increased its power. The agreement of a year ago was between a minority of the machinists, represented by the union, and a minority of the employers, represented by the National Metal Trades Association. This year, apparently, the great majority of machinists in this country, Canada, and possibly even Mexico, are either enrolled in the union or actively supporting its demand for the nine-hour day—which carries with it a provision for a higher rate of pay for all overtime and double pay for work on Sundays and holidays. During the past fortnight so many employers have accepted the union's terms that its officials are confident of victory. The fact that prices have risen, that trade is prospering, that few machinists are out of work, and that the building trades have generally secured an eight-hour day while machinists are still working ten hours, will, they think, enable the machinists to stand together for the better terms demanded.

❀

Ohio's Anti-Lynching Law Sustained

The Supreme Court of Ohio last week handed down a decision sustaining the constitutionality of the statute of 1896 making counties responsible for injuries to person as well as property committed by mobs. The act was directed against lynching; and when, a year later, a negro at Urbana was lynched for assaulting the wife of the postmaster, his heirs brought suit against the county for the damages authorized by the statute. The decision of the Supreme Court last week, confirming that of the lower court, gives the statute immediate and complete effect—awarding the heirs $5,000 and costs. The decision is of National importance, since the establishment of community responsibility for mob violence offers the only effective preventive of such violence. It is founded also in justice, for mobs are able to overthrow the authority of the law only when their members have some measure of support from the community at large. To make the community responsible for the discharge of its duty to preserve the supremacy of law enlists the interests of every taxpayer on the side of law and order, and forces public officials to exhaust all their powers to put down disorder. A law similar to that in Ohio has been enacted in South Carolina, but somehow has failed of effectiveness. Its enforcement in Ohio will have a moral effect in other States comparable to that exerted by the famous Pittsburg decision mulcting the county $2,000,000 because of the

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railroad property destroyed during the labor riots. Life is certainly as sacred as property, and the means found effective to protect property against mobs should be employed to protect life.

❀

Mrs. McKinley The whole country has been deeply moved by the possibility of great personal sorrow which has hung over President McKinley during the past week. His journey in California, so brilliant in its background and its accessories, and evoking so much popular enthusiasm and affection, was arrested at San Francisco by the critical illness of Mrs. McKinley. Her life was for a time despaired of, but at this writing there has been a marked gain in her condition and there is a fair prospect of her recovery. The President, meanwhile, has been compelled to give up many receptions and other features of his journey. When his immediate anxiety passed away, however, he was able to be present at the launching at San Francisco of the new battleship Ohio, which called together a great concourse of visitors from many parts of the country. The launching gave to Mr. McKinley the opportunity of speaking to the workingmen and emphasizing the extraordinary example of sound workmanship which the Pacific coast had already shown in the battleship Oregon.

❀

The Cuban Convention The indications at this writing are that the Cuban Convention will accept the propositions made to Cuba by the United States in what is known as the Platt Amendment to the Army Bill. Two reports, a majority and a minority, have been presented to the Convention by the Committee on International Relations, and, while it is not safe to forecast the action of the Convention on these reports, the general opinion appears to be that the majority of the Convention is foreshadowed by the majority of the Committee. The majority report recites the conference of the Committee with Secretary Root in the following terms:

> Inasmuch as Secretary Root, being authorized by President McKinley, says that the Platt law has for its object the guaranteeing of the independence of Cuba, and does not mean interference with its government or the exercise of a protectorate or of sovereignty, and also that intervention will only take place when independence is endangered by outside powers or grave interior disturbances creating anarchy, and inasmuch as Secretary Root has said that the naval stations will not be used for vantage-points of intervention, but only to protect Cuba against foreign powers, we report as follows:

It then proposes to embody in the Constitution of Cuba the first five clauses of the Platt amendment, adding to the third clause, giving the United States right to intervene to protect Cuba from foreign invasion or from anarchy, the following explanatory clause:

> It being understood that the United States have the right to intervene to prevent the action of a foreign power or disturbances causing a state of anarchy, and that the intervention shall always be the act of the United States, and not of isolated agents. The intervention shall suppose neither sovereignty nor a protectorate, and shall only last sufficiently long to establish normal conditions. Said intervention, it is also understood, shall not have the right to interfere in the government, but only the right to preserve independence.

The Committee also recommends the Convention to agree to leave the question as to the Isle of Pines to be settled by future treaty, and to sell or lease naval stations to the United States, with the understanding that such naval stations are established with the sole purpose of protecting American waters from foreign invasion directed against Cuba or the United States.

❀

Prospective Results The Outlook scarcely needs to comment upon this action, since almost from the day of the passage of the Platt amendment it has anticipated the result to which this action appears to be conducting. We have no question whatever that Secretary Root's interpretation of the Platt amendment, as it is reported by the majority, correctly interprets the understanding of the Administration, of Congress, and of the people. From the first, the attempt to interpret the Platt amendment as a contrivance for interfering with or limiting the sovereignty and the independence of the Cuban people appeared to us wholly unwarranted. We are glad to see that the Cuban people are coming to understand the purport of the Platt amendment as it ought to be understood. A "Tribune" correspondent reports that

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the Spaniards in Cuba desire annexation to the United States, and that they, with all other annexationists in Cuba, desire the defeat of the Platt amendment, because they believe that if the independence of Cuba is not thus guaranteed and protected, intervention by the United States, followed by annexation, will become inevitable. Whether this correspondent's report is accurate or not, The Outlook has no doubt that the acceptance of the Platt amendment affords the only hope of a stable and secure government in Cuba, and it also has no doubt that if annexation to the United States should ever follow in the future, it ought to result, not from intervention by the United States, compelled by misgovernment in Cuba, but from the sincere and spontaneous desire of the Cubans themselves after an experience of guaranteed and protected self-government. It now begins to look as though we are about reaching at least the beginning of the end of that misunderstanding which was perhaps natural enough between Americans and Cubans, but the cause of which, as manifested in certain American journals, we have never been quite able to comprehend.

❀

The Philippines In an interview given to a correspondent of the New York "Tribune" at San Francisco, General Frederick D. Grant confirms the reports, long since published, that the opposition in this country to the Nation's policy in the Philippines added strength to the revolt there against United States authority. He says that the friends of the United States among the Filipinos were afraid to espouse the cause in which they believed, so long as there was any possibility that the United States might withdraw its troops and give up the government to the insurgents, since "if they stood out against the insurrection they would be likely to lose their lives and property as soon as we turned our backs." He declares that "from the time that Bryan made his first speech of acceptance to the week of election, any war on the Filipinos was a useless slaughter, . . . since they would never submit and swear allegiance when they knew that we were likely to leave the islands and give over the friendly natives to destruction. I myself, as well, I think, as all the other commanders of districts, gave up trying to do anything, and kept the troops as quiet as I could." And this quiet on the part of the United States troops was followed by increased activity on the part of the insurrectionists. "In the Province of Pampanga they killed over a thousand people because they would not swear allegiance to the insurrection." This activity of the insurrection ceased as soon as the results of the Presidential election were known. "When the natives learned at last that we were there to stay, the real end of insurrection came. The work of ending it was comparatively easy." Everything has now settled down to a peaceful basis. "The insurrection is dead and gone. All that we are now doing is going around and cleaning up a few ladrones and picking up guns." In General Grant's own district not only has the insurrection entirely collapsed, but also "there is not a robber band in the whole district, a condition unknown in the history of the Filipino people. We have in every town and district a local government under a local civilian governor. We are building roads and teaching the people." This confirms previous semi-official reports through the press concerning the work of the Philippine Commission.

❀

General Chaffee On Monday of this week the American troops began preparations for leaving Peking. The plan is for them to proceed on Wednesday by special train to Tongku, near the mouth of the Pei River. Many applications have been made to General Chaffee by Chinese of all degrees for the retention in China of the American troops until the general withdrawal of the troops of all the Powers. Some of those who are making this request think that the withdrawal of the Americans will make the others remain longer, and some do not desire to see any of the soldiers go, fearing anarchy and an uprising against foreigners. A mass-meeting was also held to petition General Chaffee that the Americans continue their full share of municipal management. Our work in Peking has been well done. Under trying conditions, and especially amid many temptations, American soldiers under General Chaffee have proved themselves humane

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and prudent guardians of the peace. With the approval of the military commander, the international administration at Peking has divided between the British and Germans the two sections hitherto controlled by our troops. Several American missionaries live in the section to be under German control. Fifty of our soldiers are to be retained to guard the gate of the Forbidden City. Field-Marshal von Waldersee has made application that this gate be guarded by German troops after the departure of the Americans. The Germans declare that to appoint an American guard impugns their honesty, and that if America desires to do her share of policing the city, she should leave behind enough troops for that purpose. They maintain that a few men belonging to the Legation guards should not be allowed to control the Gate, which will be within the German quarters.

❀

Mr. Carnegie's Latest Gift Mr. Carnegie has done many generous things for the country of his adoption and of his opportunity, but he has evidenced his love for his mother country by perhaps the greatest gift to education from an individual in the history of the world. He has given ten million dollars to establish free education in the four Scotch universities—Edinburgh, Glasgow, Aberdeen, and St. Andrews—stipulating, it is reported by cable, that the beneficiaries shall be "Scottish fellow-countrymen." The fund is to be placed in the hands of trustees. It is understood that the gift is made after consultation with many eminent Scotchmen in educational and other fields. After thorough study of the whole matter, Mr. Carnegie is of the opinion that the income from his gift will be sufficient to provide free university education for every boy and girl in Scotland capable of passing the entrance examinations.

❀

British Army Reform Last week the British Army Reform Bill passed its first reading in the House of Commons by the large majority of 142. The measure is the work of Mr. Brodrick, the new War Secretary. According to his plan the army is to be divided into six corps, depending upon the Secretary's ability to secure and maintain the supply of nearly seven hundred thousand regulars, militia, yeomanry, and volunteers. This scheme may succeed if recruits continue to come forward as at present, attracted by special pay (five shillings a day) for special service in South Africa. One shilling a day, however, and no "fun"—*i. e.*, no fighting—may not in future tempt many from the general labor market. The division into six corps shows an intention on Mr. Brodrick's part to imitate Continental methods of the organization of separate army corps in districts, with annual maneuvers. The question arises, Will this plan work without conscription? Whatever his own opinion, Mr. Brodrick does not dare to propose conscription; instead he attempts to reach a similar result by a systematic use of the reserves, both militia and volunteers, in connection with the six army corps. It is to be noted, notwithstanding, that the trend of military opinion in England is now in the direction of universal military service. An increase of British armed strength is necessary, not only in the light of the Boer campaign, but also in that of the recent Anglo-German alliance; indeed, Mr. Balfour contends that an increased military burden is thrown upon Great Britain by responsibilities following a general movement in the world's history apart from the defense of the colonies and dependencies, for with new treaty obligations Great Britain's allies would naturally expect assistance. Peace, according to Mr. Balfour, will never be secured in the British Empire unless it secures the respect of those Powers which are its friends and in some respects its rivals, but which might in certain circumstances become its enemies.

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Traffic of the Sudan Consul-General Guenther reports specially large imports into the Sudan. Chief among those imports are linen fabrics. They come mostly from Austria, as does also sugar, which is shipped in powdered form in water-tight sacks. On the other hand, the cotton goods imported are mostly of English manufacture. It seems that perfumeries form an important import; one caravan contained over four thousand dollars' worth of perfumeries. Tea

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is also in much demand. Nails, chains, locks, iron and brass wire, and copper bars are generally of German origin. While Sudanese exports have long been known to be gold-dust, ostrich feathers, gums, and hides, Mr. Guenther's is, we believe, the first reliably detailed report concerning the imports of a vast and hitherto little-known country, which stretches from the Egyptian frontier southward fourteen hundred miles to Lake Albert Nyanza, and contains ten million people. Part of its commerce will now be made easier by the railway which has just been opened from Assuân, the southernmost town in Egypt proper, to Khartûm, the capital of the Sudan. This railway emphasizes the change which has taken place throughout northeastern Africa since the bombardment of Alexandria. Egypt then practically ceased to be Egypt, so far as native control was concerned. British occupation ushered in British control. The wonderfully intelligent effort to rehabilitate Egypt has been crowned with as brilliant a success. Until 1898 these efforts could not be extended south of Egypt, on account of the stubborn and continual revolts of the Sudanese Mahdi and his successor, the Khalifa, who held the country under a miserable tyranny until Lord Kitchener struck down Mahdism once for all. We believe that England's success in Egypt will be repeated in the Sudan. Already it is evident that the conquest has not been one of arms alone; the agencies of commerce and transportation have also been and are becoming daily greater factors in the gain for civilization. Lastly, education asserts its sway, and impressively too. The establishment of Gordon College at Khartûm is not only a noble memorial to a noble man, but its foundation reflects a rare philosophic and religious breadth.

❀

Archæological Notes At the recent meeting in New York City of the Council of the Archæological Institute of America some valuable publications were announced as forthcoming. The Codex Venetus Marcianus of Aristophanes, the great comic poet of Greece, contemporary with Socrates, is soon to be published in facsimile by the Institute, jointly with the Hellenic Society of England. An account of the excavations made at the Heræum, or temple of Heré, situated between Argos and Mycenæ, a renowned sanctuary of the Queen of the Olympian deities, will be published by the Institute jointly with the American School at Athens. The discoveries made at Assos, in Asia Minor, by the first expedition organized by the Institute, are also to be published in folio with illustrative plates. Affiliated with the Institute is the American School for Oriental Study and Research in Palestine, as well as the schools at Athens and Rome. Its report disclosed a condition of pressing need of additions to its present narrow financial basis, too narrow for its opportunities. Professor H. G. Mitchell, of Boston University, its Director next year at Jerusalem, takes the place of Professor C. C. Torrey, who returns to Yale. He will be glad to correspond with any who desire to join the school. Tuition is gratuitous, and the expenses, including passage out and back, need not exceed five hundred dollars. The fellowship for next year, which yields that sum, has been won by Mr. Martin A. Meyer, a graduate of the University of Cincinnati. A fund for additional fellowships, as well as for effective equipment and operations, ought soon to be raised. The Rev. James B. Nies, Ph.D., is now engaged in soliciting subscriptions. It is hoped to raise $200,000, the income of which is to be devoted to excavations. Twenty-one of our universities, colleges, and seminaries are now annual contributors to the Palestine School.

❀

Palestine Exploration It is hardly necessary to point out the great importance of exploration in Palestine, and its direct relation both to religious education and to a knowledge of the historical and geographical background of Christianity. Although Palestine is one of the centers of human interest, by reason of the immense place which it holds in history, it has been less worked by the excavator than almost any other country in the world. There is every reason to believe that in the great artificial mounds, of which there are hundreds in the country, there are to be found remains of the highest archæological and historical interest—remains which, if brought to life, will

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add appreciably, not only to our knowledge of the Bible, but of the vital history of the various races which have from time to time occupied this central ground between East and West. Dr. Nies reports that the destruction of ancient remains of every kind is going on as it went on in Rome and in Greece centuries ago, before the value of historical material was understood. Ancient buildings are used as stone-quarries, temples are despoiled of curios of every kind, and one of the most interesting buildings has lately been torn down to furnish stone for a railway. At Jarash, for instance, two almost perfect Roman theaters, several temples, a forum surrounded by columns, and a triumphal arch are now being rapidly destroyed. The proposed fund of two hundred thousand dollars would discharge a very small part of our indebtedness to the ancient Jew, and would be a very small contribution to the possible enrichment of knowledge which is likely to come through a thorough archæological examination of Palestine. Mr. Alexander Orr, of New York City, is the treasurer of the fund, and among the men who are interested in the enterprise are Presidents Low, Hadley, Faunce, Bishop Littlejohn, the Rev. Drs. Charles Cuthbert Hall, Lyman Abbott, Greer, Rainsford, Hillis, and Dix, together with Messrs. Abram S. Hewitt and Oscar S. Straus.

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Charities and Correction Conference

Contrary to its usual method, the National Conference of Charities and Correction, which closed its sessions in Washington last week, passed two resolutions other than those of thanks. That is not only a sign that this great Conference is flexible, but it is an even stronger indication that there is crying need of the reforms to which it thus addresses itself. The first was with reference to the collection of statistics concerning charity and correction in this country. The ultimate object is a National Bureau of Charity and Correction which shall correspond to the bureaus of labor and education, for the gathering together of reliable information and the distribution of the facts and figures thus obtained. Only those who try to collect such facts individually can realize what it means to have to apply to different authorities in some forty-five States and Territories for material which should be garnered in a central granary in Washington. This has long been a project of the charity workers of the country, but heretofore there has seemed to be no room to slip in the thin edge of an entering wedge. It came this year in the offer of the Superintendent of the Census to make the collection of this information through a branch of his office. If this can be done, and by special provision be made permanent work, there is no reason why in time it should not expand into a most useful and valuable part of the service in Washington. At present there are not only no reliable statistics, but there are *no* statistics of the kind desired. With a central Federal bureau, every State and Territory would have its own bureau of information as to its institutions of charity and correction, which could not fail to be of aid to those engaged in the work connected with them. The other resolution passed by the Conference was an expression of the earnest hope that the new United States prison soon to be opened near Atlanta will be organized on reformatory principles, with warden and officers appointed solely with reference to fitness and character. This was passed unanimously by the whole Conference, not merely by the section on the treatment of the criminal. This section heard an admirable report by Mr. Charlton T. Lewis on the way in which the State ought to deal with crime. Among others who spoke at this section was Colonel MacHardie, Chairman of the Prison Commission of Scotland, who imparted some interesting facts about the advantage of a system quite divorced from political influence and under one head, uniform throughout the Kingdom—such a system as sooner or later must be adopted by each of our States if they are to reach the highest efficiency in prison work.

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Features

The Conference this year was marked by the attendance of a larger number of representatives from other countries than ever before. Not only was Scotland represented, but Canada, Mexico, Cuba, Porto Rico, and Japan, while the Chinese Minister, on the closing evening, made a delightful address on the Golden Rule. Those who are still

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laboring under the delusion that charity organization means perfunctory and machine-like benevolence, without the divine touch of personality, might have been undeceived had they attended the four sessions of the Conference devoted to the care of needy families in their homes, under the chairmanship of Miss Zilpha D. Smith. The terms charity organization and associated charities were used incidentally, but the spirit of the work was so infinitely superior to the letter that the old terms were hardly needed. There has rarely been a better illustration of the endeavors of friendly visitors than in one of these section meetings, where men and women from half a dozen cities told in simple terms their every-day experiences among the poor. It was like a chapter out of the "Vicar of Wakefield"—the humor, the pathos, the unvarnished stories of success or failure. The tale of each was commonplace, homely in detail and unexciting in event, but to the initiated it was most helpful, as revealing the fact that all over the country in our great cities are these men and women who are bridging the differences between themselves and their less fortunate fellows with genuine and lasting friendship, which shows its true value by blessing him who gives as well as him who shares in this friendly relation.

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The Tuberculosis Congress The joint session of the American Congress of Tuberculosis and the Medico-Legal Society, which was held in New York City last week, brought out many interesting facts with regard to the results of investigation concerning the disease of consumption in its various forms, and developed a number of important suggestions. The general opinion among experts seems to be that the different States should establish sanitariums, and that every endeavor should be made to deal with tuberculosis in all its forms in its earliest stages, when the possibilities of cure are far greater than in the later stages. The ravages of the disease are so great that there is not only justification but necessity for action on the part of the State; and sufficient data have now been collected to make it possible for the State to act wisely and effectively. In this State alone more than fourteen thousand persons die annually from pulmonary troubles, and, as a rule, these victims receive hospital treatment or public aid too late to be of any real service. So entirely is recovery from consumption dependent on conditions that the development of lung trouble on the part of a person without means is practically a premonition of death. It is absolutely essential that aid should be given in order to secure change of climate, the right sort of air, nourishing food, and freedom from work for a time. These conditions have been met by various private or semi-public sanitariums; but in order to check, and if possible to eradicate, this extremely fatal disease, concerted action on the part of the States will be necessary.

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Epilepsy The first annual meeting of the Association for the Study of Epilepsy (the Hon. William Pryor Letchworth, President) held its first annual meeting in Washington last week, with papers and reports on the subject from many States and foreign countries. Among the facts mentioned was one new to most of those present, that for more than a hundred and fifty years the marriage of epileptics has been forbidden in Sweden. This naturally leads the statistician to ask what the result has been, but he is doomed to disappointment, for there are no figures to tell him. It is hoped that the recent census of Sweden will reveal the desired information. If it can be proved that the prohibition of such marriages has lessened the per cent. of epileptics, as is believed, it will be a great spur to such States as are now considering legislation with reference to marriage. There seems to be no hesitation on the part of any one to say that the marriage of the feeble-minded should be forbidden, but there is still some difference of opinion as to the exact limits of epilepsy which demand such legislation.

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Miss Woolley's Inauguration The inauguration of Miss Mary Woolley as President of Mount Holyoke College on May 15 was a notable event in the history of that institution. The campus, looking its best on a perfect spring day,

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afforded a background for the long line of white-gowned undergraduates who formed the escort for the main procession of faculty and academic guests, whose somber gowns were relieved by many brilliant hoods. The line of march was through one of the most beautiful parts of the campus, passing the laurel-crowned monument to Mary Lyon, who, sixty-four years ago, laid the foundations of the College. As Dr. Judson Smith said in the opening address, the occasion marked no radical change in the principles and aims of the College, but rather a natural development, a new pledge to the fulfillment of the ideals of the founder. Four notable addresses were given by visiting college Presidents—Miss Hazard, of Wellesley, Dr. Taylor, of Vassar, Dr. Harris, of Amherst, and Dr. Faunce, of Brown. The chief interest of the afternoon centered in President Woolley's inaugural, which was a thoughtful and inspiring address. She said in part: "The old question of the propriety of college education for women is no longer a debatable one. New questions have taken its place, two of which I shall ask you to consider with me this afternoon: First, What is the outlook for the college woman? Secondly, What can the college do to prepare her for her work? The *raison d'être* of a college education is preparation for life, which is only another way of saying preparation for service in its broadest sense." President Woolley then spoke of the various fields now open to women in educational lines, especially in elementary work, in social lines, in invention, and in scholarship. The part of the college was said to be to give the skill that comes from discipline and training and the power of meeting and overcoming circumstances, to adjust the perspective and enlarge the horizon, and to emphasize the more distinctively feminine characteristics of insight and sensitiveness. A strong plea for the ideal in education was made. In conclusion President Woolley said: "The day has gone when men had occasion to fear that the higher education would lead to agnosticism and atheism. The student world is alive to Christ and his teaching as never before. Education in its highest sense is something more than intellectual discipline, something more than culture; it is the building of a house upon a rock, and that rock is Christ." The college must stand, not only for sound learning, but for culture; and there was one sentence in Miss Woolley's address which will be welcomed by many who have lamented the lack of attention in a good many colleges to those finer graces and ancient amenities which are not simply embellishments, but the fruits of a real culture:

> I have a fancy for the old word "gentlewoman." It carries with it a suggestion of the courtliness which springs from a royal heart, of courtesy which is based on unselfishness and consideration of others. A synonym for "college woman" should be "gentlewoman;" the sacrifice of gracious womanhood is too high a price to pay for knowledge—a price which is not asked. Rather, education should bring out the best in speech and in manners as well as in thought.

❀

Child Training The Rev. Herbert A. Jump, pastor of the Congregational church of Hamilton, N. Y., has added another innovation to the many innovations of institutional church life, and one which might well be introduced into other country parishes. During April and May a series of familiar talks by kindergartners and psychologists on "The Training of a Child," open to all interested in children, have been held in the church building. Among the topics have been "The Relation of the Home to the Child," "Formation of Habits," "Sabbath Occupations," and the course concluded with an address by Dr. Clark, of the Hamilton Theological Seminary, on "The Relation of the Home to the Nation." While in some quarters "child study," like "nature study," may seem artificial and overdone, every-day observation shows many infringements on the rights of children as individuals which would be avoided if the care and affection of those around them were supplemented by a little thought and study along the lines of modern methods of training. Mr. Patterson Du Bois, author of "The Point of Contact in Teaching," tells in the "Sunday-School Times" of some of his talks with the mothers of the children in a free kindergarten. One of them told of her little daughter who was sometimes obstinate and "pouty" and had to be "strapped." When questioned as to whether the "strapping" had caused any improvement, she could not recall that it

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ever had, and accepted as an entirely new idea the suggestion that it might be well to discover what led to such moods in the child, and how they could best be dispelled. Nothing could better illustrate the old and fast disappearing notion that a child is a creature to be fed and clothed, to be "seen and not heard," and entirely subject to the will of its elders, than the fact that when Mr. Du Bois questioned the women as to what good traits they noticed in their children, no one could think of any, except that the little girl who required "strapping" always stood up for her mother if anything were said against her. A suggestion to look for the good points was readily received. Such meetings have long been held in connection with kindergartens, and their usefulness has shown the field for the wider scope of such a course as that at Hamilton, where the addresses of the specialists were followed by open discussion, and practical problems were considered in the light of the latest scientific thought, to which a full report in the local paper gave wider circulation.

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Dr. Babcock's Death

Few of the younger men in the ministry have made so deep an impression or won so large a circle of friends as the Rev. Dr. Maltbie D. Babcock, who died in a hospital in Naples on Saturday of last week. The brief announcement of Dr. Babcock's death came with startling suddenness, and brought a sense of personal bereavement to all who knew him personally and to the larger number who understood what strength he brought to his profession, what a power he was with young men, to what a remarkable extent he had already drawn out the affection of the congregation of the Brick Church, and what great hopes were built upon him. Dr. Babcock was a member of a party which left New York late in February for travel in Egypt and Palestine. After visiting Cairo and the valley of the Nile, the party camped on the Mount of Olives, and spent a month in traveling through Palestine, visiting all the principal points of interest, and going as far north as Damascus and Ba'albek; late in April Constantinople, Greece, and southern Italy were visited. The party reached Naples on Thursday of last week. Dr. Babcock was stricken with Mediterranean fever of a very acute type, melancholia developed, and under its influence the patient, while in the hospital, took his own life. How the opportunity for so doing could have been afforded by the hospital authorities to a patient evidently temporarily deranged is as yet wholly unexplained. For several years past Dr. Babcock has been so prominently before the public that his history is well known. He was forty-three years of age, was graduated from the Syracuse University, studied theology in the Auburn Theological Seminary, and was ordained by the Presbytery of Niagara in July, 1882. He became pastor of the First Presbyterian Church of Lockport, and was thence called to the Brown Memorial Church of Baltimore, where he at once won the hearts of his congregation and established his reputation as a preacher. He received many invitations from very important churches in his own denomination, but declined them all until he was finally convinced that duty called him to the pulpit of the Brick Church in this city, from which Dr. van Dyke had recently retired to accept a professorship at Princeton. Dr. Babcock was a man of singularly harmonious character, temperament, and mind. His personality was winning and at the same time authoritative. He was a clear thinker; a fearless preacher; direct and individual without dogmatism, and with the same power of interesting and impressing young men which Dr. van Dyke possessed in so rare a measure, and which has made the Brick Church for a number of years past in a peculiar sense the church of the cultivated young men of New York. Among the most promising preachers of his time Dr. Babcock held a foremost place. His death throws many hopes into shadow, but the memory of his life will remain an inspiration in his own church and in the Church at large.

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Dr. Augustus Strong on Authority in Religion

The two principal features at the annual Commencement of Union Theological Seminary in New York City last week were, first, the address before the Alumni Association, and, second, the address to the graduating

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class. The first was delivered by the Rev. Dr. Augustus H. Strong, President of the Rochester Theological Seminary, who said: "There has been an evolution of doctrine, just as there has been an evolution of the drama and just as there has been an evolution of nature. As evolution in nature is still going on, so is the evolution of Scripture. As a book, the Bible is complete; but the meaning to us of the truth of the Bible is constantly changing, just as the meaning of nature, under scientific scrutiny, is constantly changing." Dr. Strong called attention to the fact that the Bible is not free from error; consequently men of all ages have regarded it as their right to criticise the Scriptures. Ezekiel did so when he said, "God gave his people statutes that were not good." As Dr. Strong pointed out, Christ criticised the Old Testament laws concerning divorce and ceremonial purity, yet he did not think that by doing so he was destroying the Scriptures. The speaker claimed that the right to judge the Scriptures belongs to every member of the Church. "The fact that each individual may interpret the Bible for himself does not make individual conviction supreme, because, while using reason, we make Christ the supreme and infallible authority in religion."

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Dr. Cuthbert Hall on Authority in Preaching

The address to the graduating class was delivered by President Charles Cuthbert Hall, of Union Seminary, and was of much interest and significance. His theme was "The Basis of Authority in Preaching." Three things combine to promote in the preacher a sense of his own authority which are not of a religious nature: (1) a certain social distinction which usually attaches to a clergyman; (2) the distinction which comes from superior scholarship; (3) canonical authority—the voice of the official rather than of the man, the ecclesiastic rather than the religious man. For the claim to authority on each of these three grounds there is some real basis; but the fundamental basis is deeper. Says Dr. Hall:

> Two conceptions of the religious basis of authority in preaching now engage the attention of earnest men and reflect the tendencies of contemporary thought. The one develops out of forces that historically have controlled the Church of the past; it affirms an objective basis of authority, namely, the content of Holy Scripture regarded as Divine Revelation. The other, born of the later philosophical and critical movements, represents forces that pervade modern thinking; it affirms a subjective basis of authority, namely, the content of the ethical consciousness and Christian experience.

Dr. Hall undertakes to show that these are concurrent, not antagonistic, that the latter includes the former; and he thus arrives, though by an independent road, at the same conclusion which Dr. Strong also reached. Dr. Hall declared the basis of authority in preaching to be first objective, the "Thus saith the Lord." Clerical authority, however, was developed to such an extent that the Church undertook to certify the Bible by act of Council. It is not surprising, as the speaker also thinks, that, with Protestant reaction, a tendency has been manifested towards radicalism. There are those, Dr. Hall says, who mistrust the subjective basis, but if it were not for the light that comes from the witness of the spirit, the churches would have been emptied. The modern appreciation of personality, which began with Wordsworth, has been followed by the growth of the critical movement. This movement has pursued an unavoidable task, and those who have insisted upon the inerrant letter have misunderstood the movement as challenging the integrity of revelation. In short, both the subjective and objective bases are essential to establish authority in preaching.

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Presbyterian General Assembly

The one hundred and thirteenth meeting of the Presbyterian General Assembly began last week at Philadelphia. The first days were devoted to general interests. The Assembly opened, as last year, with the encouraging announcement that its missionary treasuries are out of debt. The gifts of the Church to various objects are reported as over fifteen millions in all. For the Twentieth Century Fund, to be applied to different branches of church work, the reported offerings up to date are slightly above three and a half millions. In this aggregate, however, but little more than one-eighth of the whole number of churches is yet represented. Following the opening sermon by the retiring Moderator, the Rev. Dr. Dickey, the Rev. Henry C.

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Minton, D.D., was chosen Moderator on the first ballot. Dr. Minton has been Professor of Systematic Theology in the San Francisco Seminary for eleven years, where he has been content with a comparatively small salary, declining tempting offers from Eastern fields. He received 337 votes, and his competitor, the Rev. Dr. G. T. Purves, Dr. John Hall's successor in the Fifth Avenue Church, New York, received 276. The result, somewhat unexpected, was carried by the earnestness of the men from the Far West, who pleaded for the moderatorship as helpful to the church interests there. The Moderator has had till now the appointment of the standing committees, but last year it was ordered that these should in future be elected by the Assembly. The change was carried by a rather small majority (257 to 229), and an effort was now made to annul it without a trial. A short but animated debate ended in tabling the proposition, so that the so-called "Peoria plan" will have a fair trial. The report of the special committee on revision of the doctrinal standards now awaits discussion. It shows that 63 presbyteries favor some revision, 68 presbyteries prefer some form of supplementary statement of belief, 50 pronounce for dismissal of the subject, and 29 have made no reply to the committee's inquiries. Since a plurality of the presbyteries desire some change, the committee unanimously recommend the appointment of a committee for the purpose, instructed to prepare amendments of the Confession in specified points. A majority of the committee recommend, and a minority oppose, the further instruction of this committee to prepare a brief summary of the reformed faith.

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Congregational Home Missionary Anniversary

Delegates from every State and Territory of the Union attended the "diamond jubilee" in Boston, by which the Congregational Home Missionary Society celebrated its seventy-fifth anniversary, May 14–16. The title of Colonel Roosevelt's historical work, "The Winning of the West," is a fit title for a large part of the annals of this patriotic society, many of whose sometime nurselings are now strong churches in great cities, and to it many Christian schools and colleges in positions of strategic importance owe their establishment. Over one thousand of the 1,886 missionaries now in its service are distributed through the Western States and Territories, as far as the Arctic Circle. It has made a beginning in Cuba with four, who report that the democratic polity of the Congregational form seems specially attractive to the people, who have given it the name of "the liberty religion." The burdensome debt of the Society, which was reported last year as $108,000, has been greatly reduced. The receipts for the year, including those of the auxiliary societies, were $538,986. Proceedings were initiated for a closer organic union of the Society with its auxiliaries, and this union promises increased efficiency. Dr. Lyman Abbott preached the anniversary sermon, based upon the first sentences of the Lord's Prayer, setting forth the conception of the kingdom of God as one to be established on the earth, and indicating our duty of working to bring it about in our time and country. The following days were devoted to historical and commemorative addresses, with salutations from sister societies and co-operating denominations. The good things that were said beyond power to report may be inferred from a recent experience. The most brilliant speech recently made at a Yale alumni dinner was by a Western man on the subject "What Yale has done for the West." He sought material for its preparation, and was referred to the January number of the "Home Missionary," where he found a mine. There has been no anniversary of the Society at which the tide of interest and enthusiasm has risen higher in the blending of religious and patriotic feeling. Major-General O. O. Howard, desiring to retire after a long period of service, has been succeeded in the presidency of the Society by the Rev. Dr. Hillis, of Brooklyn.

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The Trenton "Times"

The Rev. Alfred W. Wishart, minister of the Central Baptist Church in Trenton, N. J., in assuming the editorial control of the Trenton "Times" is not to be understood as repeating the experiment of the Rev. Charles M. Sheldon in the Topeka "Capital." Mr. Wishart has said nothing in his inaugural article of May 12 which

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could be deemed invidious towards journalism of the better sort, nothing which any public-spirited, high-minded editor might not appropriately say. Mr. Wishart has been an effective promoter, both in his pulpit and in his activity as a citizen, of social reforms and political morality. A determined foe to all official connivance at gambling, prize-fighting, and illegal liquor-selling, he has made himself respected by good men and feared by bad. Without retiring from the pulpit, he now becomes a daily spokesman for all public interests through the journal in which, with the rights of a joint proprietor, he has a guarantee of the same freedom to speak as he thinks which he has used as a preacher. In this undertaking he has, as we understand, the sympathy and approval of the church, to which his best service is due. He intimates no need of a reform in journalism, and no intention to set a good example to the editorial fraternity. But his reputation warrants the expectation that a high example will be set in intelligent devotion to vital public interests.

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International Church Federation

The study of American industrial methods has attracted numerous visitors from Great Britain, and now distinguished delegates come to study the important religious movement which has been taking form in the incipient Federation of Churches. The Rev. J. M. Gwynne Owen and the Rev. Dr. Alexander Mackennal, who have been prominently identified with the movement for the closer union of the Free Churches of Great Britain, are now in this country upon that mission. They come to examine and report concerning the aims, methods, and ideals of the Federation work here, and to exchange views with its leaders as to the practicability of the international concert and co-operation which its British leaders have projected. The international organization which has already been accomplished in the Student Volunteer Movement is the logical issue for Church Federation also. The British churches have thus far inspired federation work in this country, but, if we mistake not, their American imitators have improved upon them in making it of a more catholic and inclusive type.

Governor La Follette's Ringing Message

Wisconsin is this year the center of the most important political conflict now being waged over State issues. After a contest of four years within the dominant party, the State at last has as Governor the leader of the forces that demanded the overthrow of ring rule and monopoly rule. The programme of these forces was clearly defined. Monopoly rule was to be destroyed by restoring the principle of equal taxation for corporate and individual property, thus at the same time relieving the mass of the people from their excessive burdens and taking away from the monopolies the motive for their heavy expenditures to corrupt political life. Ring rule was to be destroyed by giving directly to the people the right to choose their party candidates, who for years have been named by the rings. In the platform upon which Governor La Follette was nominated both of these reforms were pledged in the most explicit language possible; yet last week we had to chronicle the Legislature's repudiation of the pledge to equalize taxation, and this week we must record its repudiation of the pledge to establish the popular nomination of party candidates.

Fortunately for Wisconsin, both of these failures of the Legislature have been chronicled for the people of that State in two veto messages which excel in intellectual vigor and moral earnestness any executive messages we have read in recent years. The taxation message was briefly reviewed in our columns of last week.

The direct primary bill which finally passed both branches of the Legislature, and which the Governor has returned with his disapproval, limited the direct primary to the choice of county officials, and made its employment even here permissive and not mandatory. The Governor, in vetoing this mockery of the party's pledge "that all candidates for State, legislative, Congressional, and county offices be nominated at a primary election upon the same day by direct vote," puts his reasons in a convincing form. "More than four years ago," he reminds the Legislature, "the contest for nominations by direct vote of the people began in this

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State. The principle was then clearly defined, and the plan under which it could be accomplished was then fully presented. . . . From platform and pulpit, before agricultural societies, good government clubs, political clubs, debating societies, in the school-houses and public halls, wherever men were gathered together, the dangers which threatened representative government were discussed, the cause plainly traced to the selection of candidates by the bosses, and the vital importance of election by the people by direct vote, and the necessary provisions of a primary law, were fully and fairly presented. The plan was so overwhelmingly approved by the voters that both the great political parties of the State, the Democrats in 1898 and Republicans in 1900, adopted without qualification or limitation the principle of the nomination of all candidates by direct vote of the people at a primary election, in lieu of nominations by delegates through the machinery of caucuses and conventions. . . ."

In the legislative contest this year not one candidate expressed himself as opposed to the platform which he was nominated to support, yet, says Governor La Follette, upon the presentation of a bill framed to comply with the party's pledge, "a systematic campaign of misrepresentation began to be waged. An army of Federal office-holders, joining with certain corporation agents and the representatives of the machine in the regular legislative lobby, moved upon the capitol, took possession of its corridors, intruded into the legislative halls, followed members to their hotels, tempted many with alluring forms of vice, and in some instances brought them into the capitol in a state of intoxication to vote against the bill. . . . With the defeat of the original bill the friends of primary elections offered to pass a measure subject to approval by the people. This the opposition refused. A further concession was then offered, applying the primary system to the municipal, legislative, and county offices. This the opposition refused. A last effort was then made to submit the limited bill to a vote of the people. This the opposition rejected. And after having refused to pass the bill promised, and having refused to let the people pass upon it, a mockery of platform pledges and judicious legislation alike is offered in the form of this bill, which I am unable to approve."

The Governor here takes up in detail the main features of the measure which finally reached him, and shows that even if it received his signature the law would still be void by reason of its careless or over-careful provisions that the people should vote upon it in the spring elections, though some municipalities had no spring elections, and that the canvassing of votes at the primaries would not be mandatory until the elections for which the primaries were preparation had already taken place. A more farcical bit of legislation has rarely commanded the approval of even the anti-reform elements in two legislative bodies. That it was so farcical shows that the corrupt forces in Wisconsin are likely to lose in the way corrupt forces usually lose—by overestimating their strength, and producing a reaction by their excesses. The Senate to which the veto was sent has replied by a resolution of censure upon the Governor for his "insults" to a co-ordinate branch of the State Government; but the resolution of censure, as the despatches indicate, has simply brought home to the people of the State how deeply the Senators were cut by the Governor's review of their work. The principle which he especially brings to the front in his message is the one by which the legislators are to be tried before their constituents—the principle that a representative is bound in honor to carry out the platform pledges upon which he is elected, unless before his election he declares his personal opposition to those pledges. The Governor recognizes in full the extent to which a representative must follow his individual judgment upon a thousand and one matters upon which his constituents have not passed; but where he is elected to carry out a particular policy to which both he and his party are pledged, Governor La Follette shows that every consideration of personal honor and of loyalty to republican institutions demands that these pledges be fulfilled; otherwise, government of the people by the people is impossible, and the very legislators who cry out that representatives must be trusted, proclaim by their action that legislators are unworthy of trust. These principles can neither be disputed nor ignored, and the despatches

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are doubtless right in saying that in the impending conflict within the Republican party Governor La Follette will receive the support of an overwhelming majority of the people. His battle will be watched with intense interest by those concerned for honor in politics all over the country, and when he wins, as win he must, he will have strengthened those who are fighting against corruption in every State of the Union.

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Something for Nothing

Says the Rig Veda—the oldest of the Sanscrit religious books—"Let man fear Him who holds the four dice, before he throws them." Probably the origin of games of chance must be sought in the ancient religious rite of appealing to Deity by casting or drawing lots. Like the double-tongued oracles, there was about it that agreeable, exciting conflict of hope and fear which to this day is the fascination of all gaming.

Men must soon have begun not only to submit mooted questions to the divine arbitrament, but to make questions for the purpose, to assign a special divinity as arbiter, to wager values upon the decisions, and, as in all other human affections and passions, to utilize religious forms for the gratification of the excitement of uncertainty and the greed of gain.

How early the gaming sense began its work history does not tell. It is found among barbarous peoples to-day, and evidently is a primitive proclivity. We have seen it in early Hinduism. Herodotus said that the Egyptians were great dicers. The Talmud pronounces punishments upon Jewish gambling. The Greeks and Romans had their goddesses of Fortune, and their statesmen lamented over the decline of manly sports and the effeminate customs of their youths in gaming and debauchery. So, too, the trail of this serpent may be traced all through the Middle Ages in Continental Europe and the struggling English development—ever followed wildly by the reckless of all grades of society, and denounced by the earnest and the worthy. The religious element of it vanished at an early period, and the venturing of values upon games of chance—whether for mere excitement or in the covetous hope of gain—was recognized as a vice peculiarly liable to intensify into a consuming passion.

As society increased its interests, and especially with the growth of investors in enterprises demanding more capital than individuals alone could furnish, the certificates of joint ownership—shares of stock—became rightful objects of traffic. With the changing prospects of profit, shares varied in value; and the exchanges where men bought and sold them developed not alone into legitimate marts of trade in these valuables, but also into arenas for mere speculation—nominal sales and purchases, which were in fact but wagers on the fall or rise of the market price. For most men, ignorant of the business conditions of the enterprises themselves, these transactions are as distinctly gambling as playing a roulette-table or a faro game in the management of a professional gambler, since their gain or loss depends upon unknown and unknowable chances. Gradually, too, as is natural, the motive of play for recreation almost inevitably gives way to the more sordid motive of greed; largely, men play—whether games or stocks—not to enjoy, but to win. The easy gain by the chance of a rolling ball or a turned card, the quick gathering of a fortune by a lucky lottery ticket or a rise or fall of stocks—these bubbles lure foolish men and women.

But even the doctrine of chances is against them. In the "policy-playing," so rife among the poor and the city children just now, the chances of the outside player as against the policy-shop have been computed as but 200 to 76,076. Yet literally multitudes every day try their luck—and pay for the privilege. One of the New York papers the other day remarked: "It is safe to say that at the present time more than seventy-five thousand young people in New York are 'playing policy.' And a very large per centage of them are stealing most of the little sums they play." To the older people, with a little "margin," stock gambling is equally alluring; it looks so easy! Such a lesson as that of the man brought before a city police court last week for begging, who not long ago had a snug sum of $60,000, made in honest business, and then lost it in Wall Street, has no effect on these silly throngs, crazed with the dishonest and impossible hope of

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getting something for nothing. It is the most demoralizing tendency—the most dangerous temptation—of our time and country.

Read this record of stock operations in New York on April 30:

For five hours of furious trading on the Stock Exchange yesterday the sales of stocks averaged $1,000,000 par value a minute. The Exchange traders for the first time in the history of the institution recorded sales of over 3,000,000 shares. The total record was 3,303,017.

The bulk of this, coming from all the financial centers of the world, was legitimate—based on careful calculations of favoring conditions; but thousands of small speculators with their little margins were ruined, by the variations of price in an excited market.

From the newsboys playing craps on the sidewalk and the messenger-boys buying numbers in the policy-shops, to the fashionable men and women playing bridge-whist in "society;" from the negroes and small clerks and "sports" buying pools on horse-races which they never see, to the dashing investors and unfaithful cashiers "taking a flyer" in stocks, the same shameless lust of getting some one else's property without rending an equivalent—something for nothing—is the badge of all the gambling tribe.

In every civilized city and State gambling is against the law, but the administrators of the law wink at it. Most respectable clubs have house rules proscribing games of hazard and wagers on games, but there is hardly one where gambling is not carried on with slight veiling. A New York dealer in roulette-tables (the professional gambler's device, *par excellence*) says that since the recent raids on public gambling-places he has sold large numbers of tables to private houses. And to-day people who wish to be considered "in society" are scrambling to learn the latest society gambling fad—bridge-whist.

Drunkenness is hideous; but as a people we are not given to it. Unchastity is an abhorrence; but in this country pure home life is the general ideal. The vice which does beset the American people, from poorest to richest, from the most ignorant to the shrewdest, is the growing epidemic of trying to get something for nothing—making haste to be rich, without earning. It is dangerous from every point of view. It saps the moral character. It tends to induce the other great vices, by association and increasing shamelessness. It weakens industry, undermines honesty and enterprise, debauches manliness and womanliness, and if there is any one thing which more than another violates the ideal of loving service to others, this is it. The gambling spirit is the peculiar danger of American life to-day.

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Trolley Accidents

The country is beginning to awaken to the possibility of serious accidents in the running of trolley railways. These accidents are already becoming tragically frequent and very destructive of life. Ever since the trolleys began to run through the crowded streets of cities there has been a loss of life which nothing but the haste and indifference of Americans would have tolerated. One who reads the newspapers gets the impression that hardly a day passes without the killing of a child somewhere by a trolley-car. The residents of our cities a century hence will look back with amazement on the carelessness with which, through streets thronged with people in the busiest hours of the day, heavy cars are propelled at a high rate of speed. But the trolley is developing another class of accidents, caused by defective construction, by loss of control over the stopping-gear, or by lack of intelligent direction of the force by the motorman. There have recently been several cases in which heavily loaded trolley-cars have left the track and have carried many of their passengers to a violent death. The trolley-car is much lighter than the ordinary steam railway car and less thorough in its construction, and yet crowded cars are run at a high rate of speed around curves and over ravines, with an indifference to the possibility of derailment or collapse of structure which is fast becoming criminal.

This method of travel is developing at a rapid rate, and in a few years will be a part of the system of intercommunication in all parts of the country; it is essential, therefore, at the very start that it should be conducted under rules and in accordance with methods which will insure safety to its passengers. Every trolley

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road ought to be as thoroughly built as a steam road; no trolley ought to be run at a dangerously high rate of speed. The motorman who allows his car to go down a steep incline, around a sharp curve, or over a dangerous spot at a high rate of speed ought to be subjected to the severest penalty. If measures are not taken to protect passengers, these accidents, all of which must be made avoidable, will multiply. If trains on trolley roads are to compete in speed with steam railway trains, construction of the track must be as thorough as that of the track over which the heavier train passes, the same system of signals must be adopted, the same care must be exercised in running, and there should be the same weight and solidity of construction in the car itself. It is criminal to run a trolley-car on a trolley-track at the rate at which a passenger train is run on a steam railroad. It may be said that the trolley system is in its early stages, and that imperfections must therefore be looked for; but there is no parallel between the present condition of locomotion by trolley and the early stages of locomotion by steam. The trolley has all the experience of the steam railways to profit by, and it ought to be held by the public to a rigid account.

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The English Liberals

England continues to have practically but one party, for the Liberal party shows as yet no signs of any real or effective reorganization. The Liberals have evidently lost heart, and that is a condition which is fatal to success in politics. When Mr. Herbert Gladstone was reported to have said the other day in a speech to his constituents that the Liberal party could not form a Government, he immediately disavowed such an interpretation of his remarks; but the words put into his mouth undoubtedly express the feeling of a great many Englishmen; they see no end to the present era of disorganization in the Liberal party. There has been some vigorous criticism of the policy of the Government—but that criticism, in extent, in force, and in fire, has fallen far below the level of an efficient and highly organized political opposition. In the recent debate on the army scheme the only critic of the Government who seems to have made any impression was Mr. Winston Churchill, who, true to the traditions of his family, without withdrawing from the Conservative party, fired an effective shot into the Conservative policy.

Mr. Balfour was not far wrong, if he was correctly reported, in his declaration that all that the Liberals lack is an issue and a leader. There have been issues in England during the past few years, but no issue which has united the Liberals. There have been men capable of leadership, but no man whom the Liberals could follow with enthusiasm. Their party is still suffering from the long ascendency of Mr. Gladstone's commanding and inspiring personality. The rule of a great statesman, if long continued, breeds a habit of reliance upon his judgment, and, above all, upon his personal authority, which tends to weaken the organic force of a party. Mr. Gladstone was not only a great statesman, but he was a masterful personality—a man who, with the most generous recognition of the ability and the services of others, fixed his own policy upon his party. Great parties are always more or less affected by the rivalries and jealousies of strong men; that there is and has been friction among the leaders of the Conservatives is beyond question, but there has been sufficient subordination of individual will and plan to the general policy of the party to secure practical, if not heartfelt, co-operation. Among the Liberals, on the other hand, the personal differences between Lord Rosebery and Sir William Harcourt have been so deep and so pronounced that not even the temporary disintegration of the party has sufficed to bring the two men together. This is not saying that these differences have been those entirely of personal rivalry and jealousy. Lord Rosebery is a man of kindly nature and of natural generosity of spirit, and Sir William Harcourt is an unusually adroit political leader; differences which perhaps began in antagonism of temperament have been confirmed by strongly differentiated views on questions of public policy, and these cannot be easily compromised without certain sacrifices of principle. With all his brilliant qualities, his evident disinterestedness, and his great personal charm, Lord Rosebery is

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not, apparently, willing to pay the price of leadership, for leadership involves entire surrender of a man's personal interest—of one's time, strength, and taste—to public affairs; and while Lord Rosebery enjoys dealing with public questions and has great capacity for public affairs, he also enjoys many other things, and is not willing to forego that enjoyment.

Recent conditions, too, have made it extremely difficult for the Liberals to frame an effective opposition policy. However reluctant a powerful minority was to enter upon the Boer war, once that disastrous conflict was begun, the British sense of solidarity, the instinct for standing by in a crisis, which has always been one of the strong traits of the English people, made it impossible effectively to antagonize the policy of the Government. That policy might be modified in essential particulars, but it could not be successfully antagonized as a principle of action. As yet there is no sign of any reorganization of the party on a new basis of unity, or any support of a definite policy. Until the war is ended the Liberals are not likely to have a chance; their only hope lies in forcing upon the Government a policy of economy, and in securing in South Africa a policy of conciliation. Even here the opportunities are not great, for the Conservative party is no more anxious to increase the financial burden of England than is the Liberal party; and there is every promise that, when the long-continued and disastrous war in the Transvaal is over, the heroic defense of the Boer republics will be met by a generous attitude on the part of the British Government.

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Humility

The great majority of men are still a long way off from understanding or appreciating the qualities which constitute a really strong character. From the popular point of view, a strong character is made up more largely of the aggressive order than of the higher traits of power. As a matter of fact, the strongest men have been those who have been most thoroughly self-restrained, and have carried themselves among their fellows in the quietest possible way. Mr. Kipling once said that all the great fighters he had known were men of almost preternatural stillness of manner; one who did not know would have been grossly imposed upon by their apparent docility. The poet Whittier was a fine example of a fiery spirit thoroughly kept in hand; a man of most energetic and intense nature, resolutely self-contained. No man was capable of greater courage; none took the risk of sacrifice of growing reputation and future usefulness with keener appreciation of the risks he was assuming than the young Quaker poet; but among all the men of his time he was one of the most thoroughly humble. In a quaint little copy of "The Imitation of Christ" which was found among his books, well worn and well thumbed, this passage is marked: "Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knows what is in man." The surprise, almost painful in its intensity, which Whittier showed when popularity came to him and very considerable pecuniary returns followed the publication of his books, was unaffectedly genuine. Ardent, impetuous, audacious, and even fiery, he was yet possessed of a truly humble spirit. There was no touch of mock modesty in him, nothing of that sham humility which is a cheap imitation of the real quality; but there was in him so deep a recognition of the greatness of life and of human responsibility, so high a regard for the art which he served, that success, instead of elating the poet, gave his conscience keener edge, and made him the more exacting in his demands upon himself. Humility is the quality of a fine nature; but, like all qualities, it is capable of development, and it is best developed by fixing one's mind on the spiritual significance of one's work; for when a man understands how fathomlessly deep are the spiritual possibilities of everything that he does with his hands or with his mind, he is in the best possible way to learn the difference between that which he does and that which ought to be done; between his own faltering effort and the perfect achievement. To look into the deeps of one's work is to rid one's self of that consciousness of self which is the bane of so many workers of talent and energy, and to set one's self resolutely to the task, not of advancing one's reputa-

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tion, but of steadily deepening one's insight and steadily building up one's power.

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The Spectator

The Spectator is not learned in the law, and he does not know whether he is *particeps criminis* in a little matter involving the stealing of a brierwood pipe of the value of $2.49. He feels very uncomfortable about it, however, and is very sorry indeed that he happened to be where he saw, or thinks he saw, the theft committed. It was in a shop the other day—the kind of shop where articles that should be sold at two dollars are marked two-forty-nine, so that purchasers may be deluded into the notion that the fair selling price is two-fifty—and at the tobacco-counter were a man and woman who appeared much puzzled as to which of two pipes to take. Finally one was chosen, and this with other purchases was to be made into a package. While the salesman was occupied in sending the things to the desk, the woman, in the most matter-of-fact way, put the discarded pipe into her pocket, which appeared to be somewhere in the mysterious back folds of her skirt. The Spectator does not show his every emotion in his face, but he verily believes that his eyes bulged out much further than usual when he saw this apparently respectable woman thus appropriate what did not belong to her. Was the woman deliberately stealing, or had she put the pipe in her pocket in a moment of abstraction, and therefore unconsciously? If the latter, she would find it out when she got home, and would then very likely bring the pipe back with regretful apologies. But was it the duty of the Spectator to speak to the woman or to the salesman?

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The Spectator does not know to this moment what his duty was under the circumstances. Had he been mistaken, and merely thought that he had seen the woman do the thing, then to have mentioned it would have been an unforgivable interference, a meddling in business in which he was not concerned. Indeed, a mistake would have been as bad as a crime. Then, if the woman had taken it unconsciously, she would restore it and no harm would be done, while if he spoke she would be subject to a deep mortification, and also be an object of undeserved suspicion. Then, again, if she were really stealing, it was pretty certain that the poor salesman, not the opulent merchant, would have to make good the value of the theft. These thoughts galloped through the Spectator's mind, and he held his peace, for he knew of other happenings in similar shops, happenings which might have led to serious trouble and worked permanent harm to entirely innocent persons.

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No less a person than Mrs. Spectator, when once on a shopping tour in town, stopped at one of these great bazars which are called department stores, and bought a new pocketbook. When she reached home in the evening she had the purchased pocketbook wrapped in a neat package in her handbag, and two pocketbooks unwrapped but exactly like the one bought. How in the world did they get in the bag? The good lady did not know, but was inclined to be amused at the contretemps. But the Spectator got hot and cold as he thought of what might have happened to his wife. In most of these shops it is equivalent to a confession of stealing to have in one's possession an article belonging to the stock and not regularly wrapped up. Further than this, she had the pocketbooks and had made no pretense of buying more than one. Now, suppose some one had seen these pocketbooks put into the handbag—for they must have been put there. Pocketbooks do not fly; it is only that which pocketbooks are made to hold which grows wings and gets away no one knows why or where. So the evidence was complete that some one put them in the bag. Who else put them in Mrs. Spectator's bag but Mrs. Spectator? Suppose, again, that the person who saw the pocketbooks put in the bag had spoken and the lady had been arrested. Good gracious! She would have been mortified to death. Her possession of them would have been conclusive evidence against her, and her only chance to escape punishment would have rested on the clemency of the shop-owners. Or, maybe, in consideration of previous good character, the magistrate might have

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been induced to suspend sentence. But the lady would have been a marked woman for life, and evil gossip would have wagged its malicious tongue wherever she appeared, or whenever her name was mentioned.

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So, in the pipe incident, the Spectator held his peace, as perhaps some one else may have done that hot day last summer when Mrs. Spectator got three pocketbooks in purchasing one. The next day the Spectator went to town for the express purpose of returning the pocketbooks. That was his only business in town, but the business would not wait. At the shop he explained his errand and restored the property. He was not treated with any soothing courtesy. "Some women are very careless," said the manager, with no word of thanks. "Some managers are very uncivil," is what the Spectator did not rejoin. He did not think of this till he was half a block away on his return journey to the country.

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Then the Spectator had an experience of his own just before Christmas. He stopped in a shop and bought a copy of Rostand's "L'Aiglon." While it was being wrapped and change was being made, he picked up a very prettily bound copy of selections from Epictetus. This, too, he purchased, and when it was given to him he unwrapped it and carried it in his hand, as he meant to read it while in the street-car. Before he had taken twenty steps towards the outer door he was stopped by a Hebraic-looking person wearing a hat, and by that token not an official of the shop. "Where did you get that book?" he asked, with aggressive offense in word and tone and look. "That does not concern you," the Spectator replied, with what cold hauteur he could command on the spur of the moment. "But it does," said the Hebraic-looking individual, with a sinister leer; "I am the store detective. You come with me." And he caught hold of the Spectator's arm; the Spectator was now under arrest. It was not twenty seconds before the girl who had sold the Epictetus explained to the detective that the transaction was proper, and the Spectator was released from custody. What did he do? He declines to tell. He told several persons about it, and the gentle among his acquaintances say that he acted violently, because the detective was only doing his duty in carrying out a regulation that unwrapped things must not be taken from the store. It was idle for the Spectator to argue that no shopkeeper had the authority to make regulations which violated and invaded the individual rights of any man or woman; it was no use for him to assert that being a detective was a hazardous occupation, and the man who accepted such a post must accept the peril, at least, of his mistakes. The gentle ladies would have no such defense. And perhaps they are in the right; but if all men in all times had thus meekly submitted, the majority of us would still be serfs and vassals, and the strong arms of hereditary masters could still hold millions of cringing minions in a debasing slavery.

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Not all of the mistakes of this kind, however, are tragical. One that the Spectator knows of had more than one ludicrous side to it. A lady of commanding appearance and a crown of gray hair which adds to her look of distinction went into a shop last spring and stopped at a counter quite near the door. She laid her parasol on the counter and attended to her business, which consisted of matching lace, and therefore took much time and careful attention. When she had finished, she took in her hand what she supposed to be her parasol and went into the street. After going half a block she was seized by a bareheaded man who, almost breathless with hurry, exclaimed: "What do you mean by stealing that feather duster?" The lady looked at what she had in her hand. It was a feather duster, a very large, very red feather duster. "Come back, come back," the man shouted, in loud excitement. "Certainly, certainly," said the lady, sweetly; "I thought it was my parasol." And in the shop on the counter there was the parasol among the feather dusters. There were bows and smiles and half-spoken apologies, and the lady went her way not in the least offended, but mightily amused at the figure she had cut in the crowded street with that great red feather duster in her hand.

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Lynn: A City by the Sea

By Lillian W. Betts

A CITY having a predominant industrial interest, whose history records the commercial and industrial growth of the Nation, must, if it had no other attraction, be one of peculiar interest. One has but to say or to see the word Lynn to have the thought of shoes follow, so interwoven are the place and its historic industry. Alighting at the station, the very air carries the odor of leather; the word shoes, and those descriptive of the allied industries, are seen in the buildings, the size and cost of which are evidences of the city's prosperity. Names identified with the earliest history of the white man's occupancy of these beautiful shores are on these buildings, monuments to the enterprise, courage, and faith in the Anglo-Saxon blood which has made this region a part of the Nation's commercial greatness.

The history of Lynn is a history of our commercial and financial growth; of labor and capital as factors in our development; of the workingman's influence in politics, his employment of the National Government to protect his own trade; of the birth and development of trade-unions; of the combination of the capitalized interests of one industry for their own protection. The history of Lynn is the history of industrial and economic evolution in this country.

The first tannery was established the year Lynn was settled, 1629. The descendants of the man who established it are engaged in the shoe industry in Lynn to-day. The making of shoes was a natural evolution. The name of the first shoemaker who came to Lynn is recorded. Ten acres of land were voted him in recognition of the value of his skill to the little settlement. It is recorded in 1651, "All other trades have fallen into their ranks and places, to their great advantage, especially coopers and shoemakers, who had either of them a corporation granted, enriching themselves very much." That the tradesmen of that early time carefully guarded their interests the following decree of the General Court, issued in 1698, would indicate. The Court decreed "that no person using or occupying the feat or mystery of a butcher, currier, or shoemaker, by himself or any other, shall use or exercise the feat or mystery of Tanner, on pain of the forfeiture of six shillings and eight pence for every hide." Any butcher cutting or gashing a hide to its injury incurred a penalty of twelve shillings for each cut or gash. The shoemaker who worked leather not tanned according to these provisions, or who used horsehide, forfeited all such shoes. The curriers sought protection from the interference of shoemakers and tanners in 1666, and the General Court "judged it not meete to grant ye peticioners' request."

It was not till 1750 that shoemaking was firmly established as a local industry. At that time an expert shoemaker from Wales settled in the town, drawing craftsmen from all the surrounding region to gain "information." The dissemination of knowledge was not profitable, for this man died in the poorhouse. Previous to his advent the practice had been to take apart the shoes from France and England to see how they were made. The Boston "Gazette" of 1764 said: "It is certain that women's shoes made at Lynn do now exceed those usually imported, but not in price. Surely," continues the "Gazette," "it is expected the public-spirited ladies of the town and province will turn their attention to this branch of manufacture." Four years later eighty thousand pairs of shoes were made in Lynn. The standard was fixed, for all who could afford it had a pair of "Lynn shoes" for Sunday wear. The trade went through many vicissitudes. The farmer who tilled his fields in summer made shoes in winter, exchanging the product of the bench at the Boston stores, or selling to the farmers within a day's journey of his bench. The waste of time and the limited market under this system evolved the middleman—the man who gathered the shoes from house to house, and drove for several days through the

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country, disposing of the stock on a five per cent. basis. The circle of trade broadened, and the Lynn shoes were carried to Philadelphia, and further south. The enterprising citizen who sought to establish the commercial interests of his birthplace wrote several discouraging letters in 1792 on the poor quality of workmanship of the Lynn shoes, and the difficulty of getting them on the market. Nevertheless, he determined to invoke the aid of the Government to protect the shoe industry. After the Revolution shoes imported from France and England were sold so cheaply that shoemaking in Lynn and the surrounding region fell off. This merchant determined to change this, and he succeeded in securing probably the first protective tariff in the interests of a trade. This merchant used modern methods. A dinner was given in Philadelphia to the leading members of Congress, and "charming ladies," among whom was Mrs. Dolly Payne Todd, who became the wife of James Madison, one of the Congressmen at this dinner. Whatever the cause, whether the knowledge of the wisdom of fighting foreign trade by producing a better article, or whether the nursing of the infant industry by the infant Nation, shoemakers were encouraged to strive for excellence; several prizes were won at the World's Fair in 1852 by shoes made in Lynn.

As early as 1844 the journeymen shoemakers had combined to secure better conditions, which of course included better wages. The historian of Lynn, commenting on this step, says: "No striking results followed the formation of this society, yet, like all similar movements, it was useful in diffusing knowledge of the real condition of things and affecting public sentiment."

The writer had the privilege recently of meeting the grandson of the man who cut the first lasts used in Lynn. He generated his power by a windmill. This grandson stated with pride that he had worked fifty-two years at last-making. He stood beside a last-cutting machine at once so simple and so intricate as to seem endowed with human intelligence. This man, who had worked through the whole period of the evolution of the industry from imperfect hand work to perfect machine work, had been called from his retirement to oversee the setting of a new last-cutting machine—a tribute not only to him as a workman, but an evidence of the marvelous adaptability of the mind of the American workingman. In this family there have been four generations in one industry—truly an aristocracy of labor. He rapidly sketched the changes he had seen, from the days when Hannahs sat binding shoes in every house, "when," he said, "we had no servants, we had help. The mothers, the daughters, and the help got through the housework in the morning, binding shoes in the afternoon. When women visited, they took the shoes. Why, children understood about shoemaking in those days, and about leather. Now there is not a shoemaker in Lynn." The exclamation of surprise brought out: "No, no shoemakers. It takes from seventy to eighty hands to make a pair of shoes to-day. Each hand knows only his part. Four thousand pairs of shoes a day are the output of this factory; it takes fifteen hundred hands to produce them. The men at the top know what they want; they know shoemaking theoretically. They could not do any part of the work, nor a man under them make a pair of shoes." The degeneration this represented was evident in the man's voice. The day of perfection was gone. Life had become a thing of parts by some mysterious connection, productive of greater physical comfort, but not a thing of unity any longer, therefore not of ideals.

That patriotic ladies followed the advice of the Boston "Gazette" is evident, for in 1810 women's wages in shoemaking in Lynn amounted to $50,000. Hannahs binding shoes were found in every house. The shoe-shops, where the capitalist gathered his dozen or half-dozen journeymen, stood in the door-yards. That they were not conducted according to modern factory laws is evident, for overcrowding was complained of, not by the men, but by the citizens. One suspects that if the term "sweat-shop" had been born, it would have found its way into the daily press and been the target of the morally progressive.

A visit through this factory proved the complete separation of the several parts of the industry—separation so complete that unions are formed in each branch, whose leaders consider their interests as inde

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pendent of the whole, and order strikes independently for the regulation of their own branch of the industry.

The breaking up of the old solidarity of Lynn means nothing more than it does in other of the old New England towns. The contrast is sharper in Lynn, where the community life and interest were preserved longer than elsewhere. For years life in Lynn was almost Utopian. A small group of people left Salem to find a place where they might "set themselves downe," as they expressed it. There is a suspicion that life at Salem under the stern Endicott did not allow at all times of a comfortable "sitting down." Keen indeed was the love of beauty in those lovers of quiet, when they selected the beautiful site on which is located the thriving city of Lynn. Was it divination that established this little colony on so democratic a basis? They bought their land from the Indians, and established friendly relations with them. For years every freeman formed part of the General Court. Town meetings were held every three months for the transaction of public business, in the church, and were opened with prayer by the pastor. Wood was cut in common, lots were drawn for the grass on meadows and marshes. Cows were pastured in common, herded by the farmers in turn. A "hayward" cared for all the swine, goats, and sheep on Nahant. Three years after the migration a church was formed, with a pastor in charge. It is in this man's honor that Lynn was named. He was born in King's Lynn, England.

The spirit of independence and love of liberty was shown before the unrest that brought the Revolution. When the trouble broke out in England between the people and the Parliament, several of the settlers returned to England to fight under Cromwell. When they came home to Lynn, they were shown every honor—whether in recognition of their principles of liberty and equity, or whether the return to England had broadened their minds and increased their knowledge of government, making them more valuable citizens is not recorded, but it is certain that the people trusted them greatly, for they extended to them every honor, and elected several of them to office, and they served the little colony well. The men of Lynn were the first to rise against the acts of injustice of the King and Parliament against the colonies. In stately language they conveyed their protest, and were first on the field at Lexington. The people of Lynn opposed the Fugitive Slave Law, and at a great mass-meeting passed resolutions, among which was, "*Resolved*, That Lewis Cass and Daniel Webster, Senator Foote and Senator Clay, and each and every one of the Compromise Committee of Thirteen who reported and urged the passage of this bill, as well as every one who voted for its passage, are unworthy the votes of a free people for any office for which they may hereafter be named."

The men of Lynn responded nobly to the call for soldiers at the breaking out of the Rebellion. One of the most beautiful soldiers' monuments in the country stands on the old Lynn common.

The change came to Lynn from the early conditions that will, like a sweet odor, always pervade her history, through the very industry that has given her supremacy. Drawn by the demand for labor, French Canadian, Italian, Greek, Irish, Pole, have contributed to her commercial success. These people have, for the most part, scattered through the city. There is no distinctive race quarter. The social and housing problems are not those of race, but those that represent the ebb and flow of immigration everywhere.

The opportunities for wage-earning induce mothers to enter the factories—not always from necessity, but because of disturbed economic conditions, due in a large measure to the employment of women and children, and because of distorted views of values. The victims are the children—yes, and the mothers; for they lose the best of life.

The field offered in Lynn for the modern agencies that are used to lighten and elevate civic conditions—the settlements, the free kindergartens, the working-girls' clubs, the day nurseries—is peculiarly advantageous. One day nursery was found in a fine old colonial house, back of a large business house, entrance to which was through an alley. In it were eight happy babies. This was the only one of the modern agencies found for meeting the problems of our modern economic and social conditions. Hundreds of girls are working in Lynn who are

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living without the protection of a family, or of family ties, scattered through the community. A better field for a woman's hotel could not be found. Some of the better paid of the working-girls are willing to put money into a lunch-room, conducted solely for girls, in one of the factory centers, so certain are they it would pay; but they cannot find a manager. The working-girls' college and lyceum, which is called working-girls' club, does not exist. The social side of the wage-earner's life seems to be developed through lodges and benefit organizations, some exclusively for women, more open to both sexes. The settlement, with its children's clubs, often mere excuses for gaining the affections to train the hearts and thoughts of children toward righteousness, does not exist.

Children's homes, hospitals, homes for the aged, are well supported, but what might be called agencies of prevention are not found. There are tenement-house sections where the life of children is as completely ignored as in the most thickly settled sections of New York. The houses are smaller, but many of them are as crowded, and in a neglected condition. Spaces between and around the houses are filled with débris, and, like the streets, unsightly, ugly, squalid, and mean—the environment that always contributes to degradation of character. That the children are stronger than in New York is due to one of the most magnificent sites for a city that could be found. Miles of ocean beach, hills and streets from which magnificent sweeps of the ocean are to be seen, inland dells and woodlands that are sylvan, avenues and sections that speak of wealth and culture, are a part of the beautiful city. But there are sections that show positive civic indifference, if not neglect. What of the children of wage-earning mothers? Children are found in groups everywhere, and, singular as it may seem, they give the impression of standing about, waiting for something. Is it the factory whistle? Inquiry revealed that able-bodied grandmothers were at a premium, while even a feeble grandfather who could keep a fire and warm milk and rock a cradle was not to be despised. Maiden aunts who could be persuaded to accept a home, in preference to factory life, were jewels beyond price. Neighbors were paid to have an eye to children too young to go to school. One woman said, "Any old woman who will keep the house is welcome." Hundreds of children care for themselves and younger brothers and sisters. Doubtless the little glimpse given into the life of one small boy represents the life of hundreds of children in Lynn. He was one of a group of whom a question was asked. The little fellow followed the questioner a block, then, with a true boy friendliness, offered to act as escort, with the comment, "'Tain't nice to be lost." This boy and a sister of eleven were the only children of a widow working in one of the large shoe-factories. The mother gets breakfast ready and wakes the children before she leaves the house at half-past six. The children do part of the housework before school, and part after school. They do the ironing, and are anticipating the time when they will be able to do the washing. They always have dinner ready when their mother comes home, "'Cause she is always tired. Lots of fellers has grandmothers, and some has aunts, and some fellers has fathers." He added: "Lots of fellers has just mothers like us. I don't earn any money, but I gets lots of wood, so we don't buy none." It was evident that the boy saw nothing out of the natural in his way of life. It was the life of the majority of his friends.

As one saw these groups of children standing aimlessly about, the field offered for children's clubs seemed unlimited. One cried out for them, for these half-parented children, so barren seemed their lives. Fortunately, they were unconscious of what was lost.

There is a common, rich in beauty and historical interest, which is surrounded with houses representing varying degrees of comfort. The streets where the poorer and the poorest live have no park, nor spaces for the children. The heavy trucking to and from the dock, the station, and the factories keeps the unpaved streets in bad condition, and these are the playgrounds of the children. As far back as 1865 an effort was made to reserve a space on the beach as a public bathing-place for boys, but this failed, and the water front is now a magnificent road that follows the curve of the beach, lined on one side with residences and hotels, all the

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way to Marblehead, through Swampscott, and there is no reservation for boys.

The opportunities for recreation in Lynn are many. The trolley rides are beautiful, and connect over almost the entire coast. The rides inland offer rarely beautiful stretches of meadow, upland, and woodland. The schools are finely, even impressively, housed. The public library is a most beautiful building, as are nearly all of the public buildings. The irregularity of the streets in the older section shows the influence of the days when roads followed the foot-path—the shortest distance between two points. Some of the churches are beautiful, but they center in the heart of the town. Church schools are found, the most recent being one established by an order of nuns for the French-Canadians. The French-Canadian church is a close copy of the churches of Canada, where the physical sufferings of Christ are depicted in startlingly lifelike figures. The absence of the kneeling figures before the altars and through the pews tells at once of the dominance of factory life. During the day the streets in some sections are empty, except of child life; curtains are down; even the cat shut out at the doorways tells of the shell behind her.

It is the consciousness of this that weighs on one who goes through the poor sections. The children and the cats seem to grow more alert as the whistles blow the hour of closing and the streets resound to the tramping feet hurrying from the doorways of the great factories. Lights gleam, children hurry with baskets, the cat goes in, and home life is resumed till the morning whistle hurries the army of home-makers to wage-earning, and children and cats wait for the welcome sound again in the evening.

And yet there is another life which the close of day recalls, and Longfellow's lines are as true now as when written:

O curfew of the setting sun! O Bells of Lynn!
O requiem of the dying day! O Bells of Lynn!

From the dark belfries of yon cloud cathedral wafted,
Your sounds aerial seem to float, O Bells of Lynn!

Borne on the evening wind across the crimson twilight,
O'er land and sea they rise and fall, O Bells of Lynn!

The fisherman in his boat, far out beyond the headland,
Listens, and leisurely rows ashore, O Bells of Lynn!

Over the shining sands the wandering cattle homeward
Follow each other at your call, O Bells of Lynn!

The distant lighthouse hears, and with his flaming signal
Answers you, passing the watchword on, O Bells of Lynn!

And down the darkening coast run the tumultuous surges,
And clap their hands and shout to you, O Bells of Lynn!

Till from the shuddering sea, with wild incantations,
Ye summon up the spectral moon, O Bells of Lynn!

And, startled at the sight, like the weird woman of Endor,
Ye cry aloud, and they are still, O Bells of Lynn!

As the shadows fall, the factory life is lost in the lights of the sea and headlands and the sun-kissed tops of trees against the sky. The beautiful trees cast their long shadows on the streets and common, and one knows that in a new form will come the touch of brotherhood to the city by the sea.

Silence in Heaven

By Mabel Earle

We are not always singing here,
But sometimes, for a space,
Our joy too deep for smile or tear
Grows still before His face.

For once I laughed, when life was sweet
Beneath the sun and rain;
But since these lips have kissed His feet
They have not laughed again.

And once I wept, when bliss unknown
Dawned on my darkened years;
But since these eyes have seen His own
They know no more of tears.

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The Sabatiers

By Jean C. Bracq

DURING recent years several noteworthy books calling attention to the name Sabatier have led many to suppose that they were the work of the same author. It is the good fortune of French Protestantism to have had three men of that name who, for different reasons, deserve to be better known by the American public: Paul Sabatier, Armand Sabatier, and Auguste Sabatier. The last named, as noted in The Outlook of May 11, died quite recently. These three men reflect great credit upon the Huguenot Church from which they have derived their best inspirations, and to which they have been most loyal. Their work reveals alike a strong hold of spiritual realities, great friendliness to science, and large sympathies with every agency for good in their country and the world. Their kinship is wholly of a spiritual order. A sketch of their personality and a review of their work will be of value, if nothing more be gained than a better knowledge of the power of the Huguenot body to produce men of such distinction and originality.

M. Paul Sabatier first won admirers in this country by his noble "Life of St. Francis of Assisi." He was for a time a pastor in the city of Strassburg, but, being asked by the German Government to resign because he would not change his nationality, he devoted himself to his favorite historical studies. Well prepared for his work on the linguistic side, and trained in the most scientific historical methods, he had already excited great expectations by a remarkable thesis upon "The Teaching of the Twelve." In this he revealed his ability to deal with that celebrated document in a most scholarly way and with rare graphic powers. His "Life of St. Francis of Assisi" took the world by storm. Roman Catholics, Protestants, and freethinkers alike recognized the merits of the book. So objective and impartial is it that some Catholics have not suspected that the author is a Protestant and a pastor. Cardinal Rampolla sent him an autograph letter with the blessing of the Pope. Literary men like Coppée and Daudet praised the book, and the French Institute gave its author one of its most important prizes. It excited great enthusiasm in Italy, the classic land of Franciscan studies. In America the book, admirably translated, has had unusual success. Since it appeared a great many lives of St. Francis have been published on the Continent. A frequent proof that a book is great is its numerous progeny—for example, Renan's "Vie de Jesus" and Seeley's "Ecce Homo." The "Life of St. Francis of Assisi" is drawn with almost scientific precision, with great sympathy, and in a most fascinating literary form. It is another demonstration, as Schiller puts it, that "history may be true without being a trial of patience, and may borrow something from poetry without becoming a romance." M. Sabatier has since published several volumes containing the historical sources of our most reliable knowledge of St. Francis. This represents such an amount of research and so critical an insight that it places Paul Sabatier among those who have rendered signal services to mediæval studies. As he is only a little past forty years of age, there is reason to believe that he has other surprises in store for us.

The activities of M. Armand Sabatier have been in a different world. He is Professor of Zoölogy and Dean of the Faculty of Sciences in the University of Montpellier, a member of many learned societies, and one of the founders of the Institute of Psychology of Paris. He is probably the most distinguished philosophical biologist of France. It is a misfortune that in every country biologists, as they reach the greatest heights of specialization, lack the philosophical training to connect their knowledge with the wider knowledge of the world, and their interpretation of life with the wider interpretation of the universe. It is not so with Armand Sabatier. His acquaintance with philosophy is real, and his love of it is evident. Hence his ability to rise from the lowest forms of observed life to the highest sweep of spiritual realities. He has described his doctrine as "a spiritual-

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istic evolution" in which creation is represented as "the development of a living germ which the Creator has detached from himself—a germ in which were, in a virtual state, all the powers of life and liberty." "It is," he continues, "a kind of spiritual monism which alone can give to the spirit its true place in our contemporary scientific conceptions of the universe and of nature."

To grasp the trend of his thinking one has only to read the titles of some of the themes that he has presented to the public in lectures and publications. In "Evolution and Freedom," "Evolution and Creation," the concepts are treated as coming from God. In an admirable book, "Essay upon Life and Death," God is represented working through both. Another book, published a few years later, "Essay upon Immortality," may be his best work. In a lecture before the students of Montpellier he speaks upon "The Soul, its Origin, its Nature, and its Destiny," and there refutes, from a scientific point of view, the assertions of those who consider the soul only as the product of nerve-centers. He also studies "Prayer" from the point of view of psychology and the sciences that deal with energy and its functions in the universe. He does not speak as a religious mystic, as a theologian, or as a philosopher, but as a scientist and a biologist, hence the importance of his work. One need not follow him at every step, though the scientific character of his assertions is infinitely superior to that of Drummond. What he writes is invigorating; and, while he may not establish his positions at all points in a victorious manner, he leaves in the mind an impression of their reasonableness and their perfect keeping with the teachings of modern science, and the feeling that the religion of the soul has everything to gain through science from the testimonies of universal life to its Maker.

The late Auguste Sabatier was the most conspicuous man of the three. He was born in the district of the Huguenot resistance to Louis XIV., the Cevennes Mountains. Through his devout mother he felt the great power of that French Protestant movement, *Le Réveil*, which marked a new era in the religious earnestness of the Reformed Churches. All his subsequent experiences, studies, and honors modified but did not impair this simple, tender, and warm religious life, so intimately connected with that movement. His studies at Montauban and in Germany brought him to the conviction that the essence of religion and of the Gospel is independent from history, criticism, the natural sciences, and even from all metaphysical systems. Richard Rothe, of Heidelberg, left the deepest traces upon his theological thought. The very nomenclature of his published works suggests the evolution that took place in his mind from a moderate Biblicism to a larger vision of Christianity and religion. His first thesis has for its subject "The Testimony which Jesus Renders to Himself." The second suggests a more critical attitude, "Essay upon the Sources of the Life of Jesus." During this period he published also two most interesting lectures, "Jesus of Nazareth: The Drama of His Life and the Greatness of his Person." This was at the time when Renan forced some of the problems of the person of Jesus upon the Continental mind, and the author of "La Vie de Jesus" found no fairer and no severer critic. Close upon the Christological controversies called forth by Renan's book, he realized how important it was to apply the strictly historical method to the person and letters of St. Paul. He therefore prepared as his doctor's thesis a remarkable book upon the thought of the great Apostle.

In 1873, when the French Protestant Faculty of Theology was transferred to Paris, he became one of its professors, and later on its dean, or, as we would say, its president. To him, in a very large measure, this institution owes its present prosperity; it is becoming more and more a school of theology, attracting not only European but American students. It may be due to the prestige that he won for it, and to the absolutely independent character of the theological studies carried on in it, that the schools of Protestant theology are still considered parts of the university machinery of France, when Roman Catholic Faculties have ceased to be.

Dr. Sabatier was a great personal force, influence of which radiates in every direction. He was always heard with pleasure in large gatherings, where his improvisations contrasted with the more

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formal and more intellectual eloquence of Protestant orators. He had none of the gifts of the masters, but held his hearers by his earnestness and his marshaling of facts. He was at his best among small groups of men and in the intimacy of friendship. His students in particular will never forget the hours spent in his home, his talks upon the Christian ministry, nor their private conversations with him regarding their religious difficulties. Few there are among Frenchmen who have scattered their thoughts through the press more efficiently. His articles upon the great personalities whom he knew—Taine, Renan, Hyacinthe, and Pasteur—are as inspiring as they are brilliant. Taine, the philosophical materialist, tormented in his soul by spiritual problems; Renan, the æsthetic vulgarizer of religious questions; Hyacinthe, the heroic soul, the living protest against our compromising spirit; and Pasteur, the man who has brought the biological laboratory into the closest touch with the Infinite and the Divine—these men seem larger and more spiritual when seen through Dr. Sabatier's interpretations. The same spirit pervaded his contributions to the "Journal de Genève." He had also the honor of being on the staff of "Le Temps," the ablest paper of France, and one of the two or three ablest of Europe. Of his works the most remarkable are "The Apostle Paul" and "Outline of a Philosophy of Religion." The first, published in 1870, was a fearless attempt to set forth the evolution of the thought of Paul from his Judaism to its ultimate form. It was a superb historical reconstruction of the process whereby the little orthodox Jew rose to his high conceptions of Christianity and became its heroic interpreter. A chronological comparison with kindred works will not only reveal the profound originality of the book, but that its point of view has generally triumphed. This work has scarcely grown old. It represents a profound psychological insight, a glowing faith, and a literary form which masters of contemporary literature would gladly recognize as their own. In his "Outline of a Philosophy of Religion" he has attempted to formulate a philosophy of religion upon a psychological and historical basis. He examines the origin and nature of religion, revelation, miracles, inspiration, the religious development of man, Hebraism, the Gospel, the essence of Christianity in its historical form, dogma, the science of dogma, and the critical theory of religious knowledge. He thereby studies the whole scale of religious phenomena, shows their interrelations, and rises at last to a synthetic grasp of the whole.

With his usual modesty, Dr. Sabatier was wont to speak of his work as tentative, while competent critics view it as a most positive contribution to this subject. He clings so much to nature and to obvious facts that he has been called a "naturalistic evolutionist," and he is such an idealist that others have placed him among Hegelians. The truth is that he is supremely himself. Were he to be classified among schools he would probably take his place among neo-Kantians, who represent the dominant philosophical tendencies in France at the present day. Whatever be the scientific and philosophical worth of the book, it reads like a poem in the original. It is a fine example of the simplicity and clearness which the French mind and the French language can give to philosophical studies, making them attractive to a large circle of readers. It has elicited the praise of all competent judges, even of those who could not agree with its conclusions. The "Journal des Débats" said that it was the greatest theological work in the French language since the "Institutes" of John Calvin.

Such being the work of Auguste Sabatier, it is not astonishing that the Minister of Education made him a member of most important commissions, that the University of Paris gave him a large place in its councils, and that his activities were so important to French Protestantism, French journalism, and French education.

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A Korean Trolley Road

By Harwood B. Smith

BRET HARTE'S characterization of the "heathen Chinee" as "peculiar" cannot be monopolized by the Celestials; for the ways of many other Oriental peoples seem very strange to us of the New World. The recent turmoil in the Far East has almost caused us to forget the existence of the little principality of Korea, which, although so near the disturbance, still pursues the even tenor of its ways, and is showing much progress in Western ideas.

In 1899, with music and flying banners and impressive ceremonies, Korea celebrated the opening of its first electric railway. It was constructed for a unique purpose, to be sure, but then it was an electric railway, and that in an Oriental land showed remarkable progress, especially since it was ordered by the King and not as a foreign investment. It was built from the royal palace in Seoul to the tomb of the murdered Queen Consort, situated five miles outside of the city, for the sole purpose of bearing the King and his suite in state to the spot whenever custom or the mandates of the gods required him to go into official mourning. Thus the trolley-car was hardly the "people's chariot" in Korea, as it is often styled in this country. A San Francisco engineer was awarded the contract, and it was a well-built piece of road.

As the mourning customs of the King were not very exacting, he came to the conclusion that it was a pity not to put his road to some practical use; and so he resolved to allow the populace to patronize it at so much a head. The road was thereupon equipped with the latest pattern of trolley-cars from this country, and for one week every one who wished was permitted to ride absolutely free.

But "trouble was brewing," for the Conservative party of the Korean Empire, always a strong faction in the Orient, did not take kindly to this innovation. One patriarch was willing to follow in Abraham's footsteps if need be, and caused his daughter to cross the track in front of a moving car, in defiance of the frantic warnings of the motorman. The child's life was not sacrificed, but this circumstance was enough to infuriate the mob; it tore up the tracks and wrecked many buildings. It was finally necessary to import a dozen stalwart motormen and conductors from San Francisco before the road could be opened with any degree of security. Since then everything has been going smoothly, as far as mundane Orientals were concerned.

The King now, however, found that he was to have serious trouble from the dead, which proved much harder to overcome. On the very day it was decided to lay the mutilated body of the poor little Queen, hacked to death by conspirators on the threshold of her own sleeping-chamber, amid the groves and temples of the valley of the imperial tombs, the astrologers predicted that the powers of evil would so torment the soul of the dead young sovereign that she could not rest there. It is always best to pay heed to the astrologers in a kingdom like Korea, for sooner or later their counsels will prevail. The King, who persisted in going counter to their advice, has now capitulated, and as the Queen must be moved, he is determined that the whole royal cemetery shall go along with her.

Therefore a royal edict has been issued that all the beautiful temples and walls and staircases and monuments where the electric road terminates at the Queen's tomb, as well as the tomb itself, shall be torn down and removed to a point fifteen miles beyond, approved by the astrologers. The King of Korea is letting contracts for the job, and a San Francisco contractor has signed to build an imperial highway over which the huge sculptures and sections of masonry can be carried, and also to construct an extension of the electric railway along one side of this highway. Fifteen or sixteen miles of roadway thirty feet wide, and an equal length of trolley road—all for the sake of removing the poor little Queen's bones in order that she may rest in peace! This highway and

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railway extension will cost a round million of dollars, to say nothing of the expense of rebuilding the structures which are to be torn down; but the progress of Korea is not to be stayed by slight obstacles like these.

A Psychological Method of Inducing Sleep

By William De Witt Hyde

President of Bowdoin College

NEW YORKERS are fond of telling the story of the Philadelphian who came to consult a New York specialist in nervous diseases with reference to his affliction of insomnia. "Oh," said the specialist, "so you can't sleep o' nights?" "It is not so bad as that," responded the afflicted Philadelphian, "but I can't sleep in the daytime."

However it may be in the imaginary Philadelphia of the New Yorker, there are probably few communities of any size in America to-day which do not contain sufferers from genuine insomnia. I have often felt it a serious reproach to psychology that, with all our study and experiment, we have succeeded in deriving from this source so little practical assistance in the conduct of life. Accordingly, when a neurologist recently suggested to me that there ought to be some psychological method of inducing sleep to take the place of the widespread reliance on deleterious drugs, I undertook to construct *a priori* a method which ought to produce the desired result.

Abnormal wakefulness may be due to a variety of causes. In cases where it is due to physical disease or acute pain, it is doubtless necessary temporarily to call in the physical aid of opiates. But chronic insomnia, and the insomnia that follows excessive nervous strain, mental effort, anxiety, and worry, are primarily psychical diseases, and theoretically ought to yield to purely psychological treatment. Such insomnia is due to the persistence of certain brain processes, which in the normal life of a healthy person are subordinated to the action of the muscular system and tend to cease when the muscular system becomes tired, but which in the case of the patient have become dissociated from all muscular activity, and set up and keep up an activity of their own which does not stop, simply because it involves so little expenditure of muscular effort that it does not get tired out and feel the need of rest. Of course the best remedy for such insomnia is, when possible, plenty of physical exercise in the open air, sufficiently interesting, like golf or bicycling, to occupy the mind. As the late Elijah Kellogg used to say, "There is great therapeutic virtue in the essence of hoe-handle." Many people, however, find such a remedy impracticable; or, what comes to the same thing, they think it is impracticable for them, and hence they prefer to lie awake at night, rather than to work to the point of physical weariness in the open air by day. Light diversion in the evening, with perhaps a glass of hot milk before going to bed, are further aids in giving sleep to the sleepless. But when all these things are faithfully observed, there remain many persons, and there are times in the lives of most persons who have to bear much strain, when the time for going to sleep does not find them in a sleepy mood. Here is the opportunity of the psychologist to apply his formula.

What is wanted is something which will break up the associations of ideas which previous excitement or chronic conditions tend to perpetuate, and at the same time will set up other mental activities so co-ordinated with muscular efforts that, when the muscles grow weary, the mind will grow weary with them, and consequently quit work when they do. The substituted activities should be as closely connected as possible with the conditions which naturally lead to normal sleep. They should take advantage of the sleep-producing properties of rhythm, and alternation of periods of activity with periods of rest. After experimenting with a variety of possible movements, the best results were gained by the following rule,

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which, it will be noticed, includes all the essential conditions above indicated:

RULE FOR INDUCING SLEEP

Assume an easy position, with the hands resting over the abdomen. Take a long, slow, but easy and natural breath, in such a way as gradually and gently to lift the hands outward by the action of the abdomen. At the same time slowly and gradually open the eyes so that at the end of the inspiration they are wide open and directed upward. Let the breath out easily and naturally, letting the hands fall inward as the outward pressure of the abdomen is withdrawn. At the same time let the eyes drop and the eyelids naturally fall by their own weight, so that they are closed at the end of the expiration. Do all this quietly and naturally. Do not make too hard work of it. Repeat the inspiration and expiration, with opening and lifting, dropping and closing of the eyes, ten times. Then take ten breaths in the same way, allowing the eyes to remain closed. Alternate ten breaths with opening and closing of the eyes, and ten breaths with closed eyes. When the eyelids begin to feel heavy, and you feel tired and sleepy, as you will very soon, go through the motions more and more easily and lazily, until you merely will the motions without making any effort, or hardly any effort, to execute them. At this stage, or more likely in one of the intervals of breathing without any motion of the eyes, you will fall asleep.

Nervous persons will have some difficulty at first in the gradual opening and closing of the eyes. They will tend to fly open, and then snap together. But, as putting salt on a dove's tail is a sure rule for catching the dove, so this gradual and easy opening and closing of the eyes in rhythm, with quiet, natural breathing, when once secured, is almost equivalent to dropping off to sleep. This rule gives the mind two gangs of workmen, two sets of muscles to watch and keep working in harmony. It cannot do this, and take account of the work done, and at the same time keep up much of a thinking about anything else. It induces the respiration that is characteristic of normal sleep. It tires the set of muscles the tiring of which is one of the favorite devices for producing hypnosis. It produces and calls attention to certain sensations in the eyes and eyelids which are the normal precursors of sleep. It alternates work and rest in such a way as to make resumption of work more and more unwelcome, and rest more and more grateful. Finally, persons who have had difficulty in going to sleep, and staying asleep, report that this method puts them to sleep, and puts them back again when they wake up too soon.

I am aware that there is one more element which I ought to add to place this method on a sound psychological basis. I ought to divide it into twenty lessons, devoting the first ten to the general metaphysical principles which underlie the method, the next five to more specific psychological doctrines, and the last five, one to placing the hands, one to inspiration, one to expiration, one to opening the eyes, and one to closing them. These lessons might be given in person in a special sanitarium for insomnia, or equally well by correspondence. The essential thing to make it entirely successful would be to charge five dollars apiece for the lectures, or a hundred dollars for the course. That would lift it to the level of current methods of healing disease, and enlist the determination of the patient to get his money's worth in the effort to be faithful in the application of the rule, and in the expectation of a cure, which is more than half the efficacy of any remedy, material or mental. But, unfortunately, I have no time to divide the method up into lessons, establish a cult, conduct correspondence, and collect fees. Even at the risk of making the method of no avail, through the unwillingness of the public to try a remedy surrounded by no mystery, expressed in no pseudo-philosophical lingo, protected by no patent, and accompanied by no fee, I am constrained to make a plain statement of the results of my experiment, accompanied with the simple request that if any reader finds it beneficial, he will, in the interest of other sufferers from insomnia, report the fact to me.

Brunswick, Maine.

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The Rights of Man

A Study in Twentieth Century Problems

By Lyman Abbott

Chapter VIII.—Educational Rights

IN monarchies the children of the king inherit royal place and power, and therefore the State provides for the education of the children of the king; the royal family is educated by the State. In America we all belong to the royal family; therefore the State educates us all. Self-government rests on self-education. The statement that men have a right to govern themselves does not mean that all men possess, without education, the capacity for self-government; it means that all men, with a few abnormal exceptions, possess the capacity for education, and, after they are educated, they possess the power, first to govern themselves, and then to take share in governing their fellow-citizens.

It is the function of a free State to educate the citizens of that free State. Therefore it is the function of the free State to give all the education that is necessary to make a good citizen.

What, then, are the conditions necessary to good citizenship? Evidently the tenets of our various theological schools are not necessary to good citizenship. No Congregationalist would say that an Episcopalian cannot be a good citizen. No Roman Catholic would say that a Protestant cannot be a good citizen. Very few Protestants, outside the North of Ireland, would say that a Roman Catholic cannot be a good citizen. No Christian would say that a Jew cannot be a good citizen. I do not say that the differences between Romanism and Protestantism, between Judaism and Christianity, even between Congregationalism and Episcopalianism, are unimportant; but they do not affect citizenship. A man may be a good citizen of the Republic, whatever his theology; indeed, there are many very good citizens in the Republic who have not any theology at all. What is necessary to make a good citizen?

First, this citizen must know the language of the people among whom he lives. He must know how to communicate his ideas to them, and he must know how to understand their ideas when they wish to communicate with him. If the country is made up of a great number of various tribes who cannot understand one another, it is not possible in the nature of the case that there should be a common government or a common society, except as the government is government by an oligarchy or an aristocracy or a monarchy. If when we landed on these shores we had undertaken to establish the federal government out of the Indian tribes here it would have been absolutely impossible, if for no other reason because the Indians did not understand one another's language. I had a letter the other day from a personal friend who was living in the Philippines, in which he said that persons on one side of the border-line of a province cannot understand the language of the people who are living on the other side of the border-line of the province. These tribes cannot comprehend one another, and if they cannot comprehend one another, they cannot make one nationality, except as they are kept in one nationality by a superior power. It may be Aguinaldo's power, it may be ours, but it must be external to the people unless the people can communicate with one another. Intercommunication of ideas is essential to nationality. Therefore in this country our first duty is to teach all our children the English language, because we are going to be an English-speaking nation on this continent—one of these days. Every citizen, therefore, must know how to read and write and speak the English language.

In order to be a good citizen one must know something about the world he lives in. It is not necessary that he should be able to recite by rote the length of a long list of rivers or the height of a long list of mountains. He can go to the last cyclopædia to get information on those subjects if he wants it. But it is necessary that he should know something about the nature of his country and the nature of other coun-

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tries. If he is not measurably familiar with these facts, he is in no condition to take part in the government of his own country or in determining what shall be the relation of his country to other countries. He must know about our products, about our exports and our imports, about what we have shown ourselves able in the past to do; he must know something about our soil and the configuration of our land, or he cannot exercise any wise judgment on the question what, for example, should be our tariff laws. All he can do is to ask his newspaper or his leader and act accordingly. And this is not democratic; this is something else—I do not know what to call it. Some knowledge of geography is an essential part in public education, because it is necessary to make intelligent citizens in a great republic.

But the world is not only made up of material things, it is also made of physical forces. The citizen must know something about the forces of this world in which he lives; something about light, heat, electricity. He must know something about nature, for he has to co-operate with nature; and more and more as civilization increases will his co-operation with nature be necessary to his well-being. Therefore some knowledge of science, some comprehension of the great laws and forces of nature, are essential to intelligent citizenship.

The world has been trying experiments ever since it was in long clothes, and he who would be wise respecting the future must know something respecting these experiments of the past. Wise men learn by the experiences of others, says the proverb, fools learn only by their own. If the citizen is to be a wise man, and if he is to have a part and a wise part in the government of the nation, it is necessary that he should know something of the experiments which have been made in the past—that is, of history. It is not necessary that he should be able to give the list of the crowned heads of England. This is not to know history. What is necessary is that he should understand something of the rise, progress, and development of the human race; where it has succeeded and where it has failed; why it has succeeded and why it has failed. He should know in order that he may not repeat to-day the experiments which were the failures of yesterday. It is necessary in order that he may not think that the methods which did well in one age and under one circumstance must necessarily be applied in another age and under other circumstances. He must know history because he must know the world's experience; otherwise he cannot be wise in shaping the destiny of the nation for the future.

There have been in this world great men. They have had great thoughts, and have uttered these great thoughts. They live, in some sense immortal, in these great thoughts. The world's true history is its intellectual history, and its intellectual history has been written by its great leaders. If you ask what Palestine was, you look to its prophets; if you ask what Greece was, you look to its poets and its philosophers; if you ask what Rome was, you look to its great statesmen and jurists; if you ask what Italy was, you think of Dante; of England, you think of Shakespeare; of France, you think of Rousseau or Voltaire or Victor Hugo. The great men of past ages have done great thinking, and their thoughts live in literature. The good citizen, he who is to have the power to direct or participate in directing the destinies of a great nation, must know something of these great thoughts of these great men. A book is not a dead thing, it is a living man. A library is not a mausoleum, it is the abode of the living. We go into our library and ask, now Milton, now Shakespeare, now Dante, now Homer, now Plato, now Aristotle, to talk to us. All the wise men of the world are on these shelves; wiser than they were when they lived, for now they are wise enough to speak when you want them to speak, and wise enough to keep silent when you want them to keep silent. The educated man, the voter, or the wife who will influence the voter, needs to know the great thoughts of the great thinkers. He needs to know literature.

And what in all these departments he needs to know is, not the external, but what the philosophers call the subjective—what I will call the vital. He needs to know, not names of books, but the spirit in the books; not the dates of history, but the trend of events in history; not the mere natural forces, but their expression and their co-ordination and their

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co-operation; not the names of boundaries and States, but what various countries, especially what his own country and its immediate neighbors, stand for; not mere alphabet and words, but how to use words so as to express the mind that is in him, and how to understand words so that he can comprehend the mind that is in another man. Thus the educated man must know language, geography, science, history, literature. And it is the function of the State to teach these things, because these things are necessary to make a good citizen of a State.

Is there anything else? Certainly. Almost the first requisite of good citizenship is that the citizen shall be able to support himself. He may have large information, excellent ideas, good judgment; he may be a good talker, he may even be a good listener; but if he is dependent on the charity of the public he is not a good citizen. It is the function, therefore, of the free State to furnish such elements of education as will enable this man to be a self-supporting citizen of the United States. How far industrial education should go is a question which I do not undertake here to discuss. I doubt whether as yet we are ready to answer the question. But it should go far enough to make all graduates of public-school systems able to give to the community in work at least as much as they have to take back from the community in wages. Industrial education, in this broad sense of the term, is a function of the State; not because it is the duty of the State to give to every or to any man a training for his profession, but because it is the function of the State to prepare men for self-support. The difficulty with our systems of education thus far seems to me to be that we have paid too much attention to the higher education and too little to the broader education. We need to broaden it at the base even if we have to trim it a little at the top. For when all the education of a public-school system tends towards literary proficiency, and when the boy or girl graduating from the school can do nothing but write school compositions, and the most proficient among them articles for newspapers, it is evident that the provision of self-support is not adequate.

Education should be such as to make intelligent workmen; not skilled workmen, but intelligent workmen; and there is a great difference between the two. The workman in a factory may do a particular piece of work for one or two years and may become a very skilled mechanic in the doing of that one particular piece of work, and yet he may have no intelligence about his work whatever. He may not know what is done on either side in making the finished product. If he is taken from that particular piece of work, he may be as helpless as if he were a child. There are plenty of skilled mechanics who know how to do a particular thing, if the particular thing is one that they have done fifty times before, but who are not intelligent; if there happens to be a new combination of circumstances demanding a variation in the work, the intelligent wife has to stand over him and tell him, the skilled workman, how to do it. We ought in our public-school system to give such an industrial education as will make intelligent workmen. Then let them go out and become skilled workmen by their own practice in their several departments.

Is this all? No. A man may read and write the English language, he may know geography and science and history and literature and some form of industry, and all his knowledge may simply equip him to be a greater rascal than he could otherwise have been. Life is not made up of intelligence; into life enters that which is more important than mere intelligence—will and conscience; the ability to know what is right and wrong, the ability to resist the wrong and to do the right. This is absolutely essential to good citizenship. To be a good citizen the man must be trained morally. I do not urge that he should be taught in school certain ethical dogmas, any more than I would have him taught certain theological dogmas; but I would have him trained so that he can use his conscience and his moral will in all the varied exigencies of life. If this is not done, his skill in writing simply makes him an ingenious forger, his knowledge of science simply makes him a skillful dynamiter. The better educated he is, the greater peril he may be to society, if moral training has not accompanied intellectual equipment.

It was popular at one time to divide

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education into two departments, and to assign all secular education to the State and all religious education to the Church. But there is no such division between the secular and the religious; it does not exist. Religion is carrying the right spirit into all life. We cannot divide man into compartments and direct one institution to develop one compartment and another institution to develop the other compartment, any more than we can draw a line of cleavage in a tree, and say we will feed this side of the tree with one sort of manure and that side of the tree with another sort of manure. The whole man must be educated, the whole man must be trained. Says Professor Huxley: "Education is the instruction of the intellect in the laws of nature; under which name I include not merely things and their forces but men and their ways, and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws." It is not enough to teach the man what the laws are, it is also necessary to fashion the affections and the will to move in harmony with those laws. And if it is the function of the State to furnish education in order to make men and women good citizens, and if in the exercise of this function it is the duty of the State to give all that is necessary to citizenship, then it is the duty of the State to fashion the affections and the will in harmony with the great laws of society.

Of all the books available for this purpose there is none so useful as the English Bible. I do not advocate the reading of the Bible and the use of prayer in the public schools if any one objects, because the reading of the Bible and the use of prayer in public schools is worship, and it is not the function of the State to conduct worship, certainly not to conduct compulsory worship, whether the worshipers are little children or grown men. I do advocate the use of the Bible in the public schools as a means of acquainting our pupils with the laws, the literature, and the life of the ancient Hebrews, because the genius of the Hebrew people pervading their laws and their literature and their life was a spiritual genius.

Every nation has its function in the development of the human race. Every nation contributes its quota to the complex sum of human civilization. Speaking broadly, Greece may be said to have contributed philosophy, Rome law, Italy art, Germany liberty, England commerce, the United States democracy—which is more than liberty—and the Hebrew people what we call religion. I do not mean that there has been no philosophy except in Greece, no law except in Rome, no art except in Italy, no liberty except in Germany, no commerce except in Great Britain, nor that there has been no religion except among the Hebrew people; but more of the great moral forces of the world may be traced back to that people, and to the literature of that people, than to any other historic or literary source. The United States is more intimately connected with the Hebrew people than with any other ancient people. Our literature abounds with references to the literature of the ancient Hebrews; they are probably more frequent than the references to the literature either of Greeks or Romans. No man can read the great English or American poets or authors understandingly unless he knows something of his English Bible. Historically we are more closely connected with the Hebrew people than with the Greeks. Our free institutions are all rooted in the institutions of the Hebrew people, have grown out of them as the result of the long conflict between their political principles and those of pagan imperialism.

A man is not a truly educated man who knows nothing of the sources and fountains of our National life, and they are to be found in the Bible. Why should he not know them? Why should they not be taught in the public schools? Because the Bible cannot be taught without teaching religion in the public schools? No! No one objects to teaching religion in the public schools. No one objects to teaching the public-school children what was the religion of the ancient Greeks or the religion of the ancient Romans. We cannot read Homer or Virgil without learning something of the religion of the Greeks and the Romans. Why, then, should we object to teaching in the schools what was the religion of the Hebrews? Is it so dangerous a religion? "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart"—would that be a perilous teaching

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for the men who are to become aldermen in our great cities? "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"—would that be a dangerous teaching for boys who are to become business men in this commercial age? What is the religion of the Hebrews? This ancient people believed that God was the authority behind all law, that no law was just which did not conform to divine ideals, and no people free whose laws were not enforced by an enlightened conscience. They believed that God was in history, and that the record of human events was the record of a divine progress of humanity toward justice, liberty, and mercy. They believed that God is in all natural phenomena; that nature alike concealed and revealed him; that God is in all human experience, the King, the Father, the Companion, the Friend of man. This religion is summarized in the Ten Commandments, demanding by the lawgiver in the name of Jehovah protection for person, property, reputation, and the family; it is summarized for the historian by such a statement as that of the psalmist, "Thou leddest thy people like a flock by the hand of Moses and Aaron;" it is summarized by the poet of nature in the affirmation, "The heavens declare the glory of God, and the firmament showeth his handiwork;" it is summarized by the poet of human experience in the declaration, "The Lord is my shepherd, I shall not want." The religion of the Hebrews assumes that God is a righteous God, that he demands righteousness of his children, that he demands nothing else, and that he will forgive their unrighteousness if they turn from it, and help them to righteous living if they desire his help.

I do not here discuss the question whether this religion is true or false. It can certainly do no harm to teach our children in the public school that this religious faith was held by an ancient people. Surely, if we may teach them that the Greeks and Romans held conceptions respecting the gods, and the relation of men to the gods, and the duties of men toward one another and toward the gods, which Homer portrays and Plato satirizes, we may teach them the conceptions respecting the character of God and the relation of man to God, and the relation of man to his fellow-man, which the Hebrew prophets inculcated. It cannot harm our children to become acquainted with the laws of the Pentateuch, the visions of the Psalter, the wisdom of the Proverbs, the righteousness of Amos, the mercy of Hosea, the hopefulness of Isaiah. It is not the function of the school to teach that the Bible is an authority, any more than to teach that the Church is an authority. But it is the function of the school to make its pupils familiar with the sources of our life—National, social, and individual—and no one source has contributed so much to make the American people what it is, in its political institutions, in its social organism, and in its fundamental ethical principles and spiritual faiths, than has the life and literature of this ancient people.

Professor Huxley is not to be accused of ecclesiastical or theological prejudice in favor of orthodoxy, and Professor Huxley has thus summarized the argument in favor of the use of the Bible in public schools supported and carried on by the State:

> I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on those matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic Marcus Antonius is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do, if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John-o'-Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure

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in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?[1]

Education is development of character; and democracy requires that the State shall furnish to the children and to all the children of the State development in all those elements of character which are essential to good citizenship. If we are to be a free, self-governing people, we must be a people of free, self-governing individuals. If we are to be a people of free, self-governing individuals, each individual in the Nation must be educated to understand himself, the world he lives in, the men and women with whom he is to live, and the laws which govern both the world of matter and the world of men; and he must not only be educated to know those laws, but he must be trained to conform his life to them. Nothing less than this is the function of the State in education; nothing less than this will make a free, self-governing Republic composed of free, self-governing individuals. Such are the educational rights of man.

Spanish Novelists

IN painting and in literature alike, one may well turn to the Spaniards for genuine, if at times revolting, realism. In painting this is appreciated by all travelers to Spain, but hardly in literature because, as a rule, they know too little about that subject. With perhaps a touch of arrogance as we recall 1898, Americans sometimes fancy that there is little progress in Spain nowadays. As we recognize a long-ago golden age of Spanish literature, most of us have read "Don Quixote," at least in a translation, and perhaps some have added a little knowledge of Lope de Vega and Calderón, but very few Americans seem to have read the remarkable novels printed in Spain during the past four decades. It is in the domain of letters, especially in fiction, that Spanish progress is most evident. It is no borrowed progress. Contemporary Spanish novelists owe nothing to French exemplars; the Spaniard is rooted and grounded in his own soil and he breathes only his own atmosphere.

Having a greater range than the writings of any other Spanish novelist—for his political and historical romances are as notable as are his social and religious—the output of Señor Benito Pérez Galdós, for instance, has been hitherto an almost unknown mine, though Spanish readers have been enthusiastic about its richness. Especially do the twenty volumes of "Episodios Nacionales" repay reading, not only on account of their simplicity and charm of style, but also because as history they give graphic presentation of the gloomy outlook for the Peninsula at the opening of this century, and of the heroically persistent efforts of the Spaniards, who contributed vitally to Napoleon's final overthrow and furnished the material for a national epic. Of the Galdós novels "Marianella" and "Doña Perfecta" (the Spanish "Robert Elsmere") have been poorly translated; "Leon Roch" and "Zaragoza" have been fairly well translated, and others will follow.

Besides this great name, the modern group of Spanish novelists includes, first, Alarcón, who died ten years ago, and was called the Guy de Maupassant of Spain. The most distinguished name, however, to many, is that of Señor Valera, diplomat, critic, and poet as well as typical Spaniard in his combination of mysticism and skepticism. His "Pepita Jimines," published long ago, marked the beginning of the present literary renaissance. Señor Pereda, the brilliant narrator of northern mountain life, is also typical, but of narrower-minded Spaniards, as he is both Carlist in politics and ultramontane in religion. Then comes Doña Emilia Bazán, whose character and work recall now Madame de Staël, now George Sand.

In our opinion, however, quite as eminent as any of the above is Señor Armando Palacio Valdés. He is doing for Spanish contemporary society what Señor Galdós has done for Spanish history. Through the Valdés novels one has the opportunity

[1] Huxley's Essays: Science and Education, pages 397, 398.

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of appreciating conditions in the Peninsula as they are. We are apt to think of Spain, in its physical features, as a bleak, treeless, unattractive country, and of the Spaniards only as brutal and bigoted lovers now of bull-fights, now of the Inquisition. The actual condition of Spanish society, however, may be realized by the reading of such a novel, for instance, as Señor Valdés's "El Cuarto Poder," published in 1888 and now all too tardily translated. It appears in English under the title "The Fourth Estate."[1]

Spanish novels are sometimes published as well as written in a notable way; in the present instance we miss the larger size and greater clearness of the print of "El Cuarto Poder," issued, it is true, in two volumes, whereas this is in but one. Those who are unfamiliar with Spanish may be congratulated on the capital translation, an improvement on that of "La Hermana de San Sulpicio" and in general really more accurate because not too literal. For instance, the familiar "Dios sabe" is, as the translator expresses it, more properly "Goodness knows" than "God knows;" and she sets a worthy example to other translators in her rendering of the word *solemnidad* in cases where, as is not uncommon, it does not mean "solemnity" at all, but, as the translator renders it, "fuss." She may also be commended for the frequent omission of certain realistic details The book is thus probably more acceptable to the majority of readers.

If Señor Galdós is the Walter Scott of Spain, Señor Valdés seems another Balzac. He may not evince the cyclopean genius and power of work which characterized the great Frenchman, but in certain qualities he is his equal, and in one or two may be rated even his superior. Like Balzac, the author of "El Cuarto Poder" shows in that story, as in "José," "Marta y Maria," above all in "La Hermana de San Sulpicio," a masterly arrangement of canvases, whether large or little. First, in proper use of environment. In "The Fourth Estate" we find that the people of Sarrió, a little town on the Cantabrian coast, had quarreled cheerfully among themselves for years, as is the habit of small-town residents, but with the establishment of a newspaper, above all with the establishment of rival newspapers, they began to quarrel uncheerfully. One can hardly think of the fortunes of these rival papers without smiling. In their columns the gossip of the town was told in transparent guise, and "The Fourth Estate" has its ludicrous as well as its tragic features. Balzac's "Vie de Province" finds its vivid counterpart in Señor Valdés's description of provincial life. The latter is not more impressive, but is characterized by a certain noteworthy lightness of touch. This is specially seen in "The Fourth Estate," in which the author avoids his earlier trend towards a monotonous heaviness and over-elaboration which may be found at times in Balzac himself. "The Fourth Estate" is a capital example of style—simple, direct, vivacious, virile.

In developing the dialogue and advancing the action, the Valdés manner, whether expressive of subtle sympathy or of whimsical humor, reminds one of Daudet; "Froment" and "Tartarin" come equally to mind. In these respects, but especially in our author's profound psychological insight, there is also a suggestion of George Eliot; her plots, it is true, are less improbably horrible and her characters less falsely sentimental than those of the Latin writers, but her style lacks their spontaneity. Of the characters in "The Fourth Estate" Ventura is as tragically frivolous and faithless as a study by any relentless psychological analyst, but alongside her life-travesty stands her sister Cecilia, the incarnation of unaffected goodness and helpfulness, worthy to match Eugénie Grandet, Balzac's most exquisite creation. Cecilia seems one of the most rarely beautiful characters in all literature. Such creations give a well-nigh classic distinction to novel-writing. Thus, in placing his figures, Señor Valdés shows, first, a splendid sense of proportion. Secondly, his figures brand themselves upon our minds as flesh-and-blood creations, more normally human than many of Balzac's, for instance, because the Spaniard introduces more high lights. He has a manifest advantage in being less cynically pessimistic; his evident belief in the essential goodness of some natures—

[1] *The Fourth Estate.* Authorized Translation, from the Original of A. Palacio Valdés, by Rachel Challice. Brentano's, New York. $1.50.

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Cecilia as an offset to Ventura—despite the corruption of others, makes it possible to endure the tragedies which form the crises of his novels. His chiaroscuro is not mostly shadow; he projects light against darkness rather than darkness against light.

In sure if simple power of construction, in straightforward and engaging description, in accurate observation of men and women, and in searching criticisms of society, "El Cuarto Poder" is entirely typical of the genius and tendencies of one of the greatest of Spanish realists. His truthfulness and force have not only energized Spanish contemporary literature, but through it are doing much to energize the novel-writing of the world.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

American Husband in Paris. By Anna Bowman Dodd. Little, Brown & Co., Boston. 5×8 in. 156 pages. $1.

A very clever bit of comedy, presenting two distinct American types: the devoted, self-sacrificing, and extremely capable husband, and the good-hearted but self-indulgent wife, who discovers for the first time in Paris that her husband is a great man, and whose little mannerisms and artifices are very skillfully brought out.

Books of the New Testament (The). By Rev. Leighton Pullan. The Macmillan Co., New York. 5×7¾ in. 300 pages. $1.25.

This is a scholarly but popularly written Introduction to the New Testament from a strongly conservative standpoint, yet in view of the latest critical discussions. It is rather surprising to find the late Ernest Renan and Professors A. C. McGiffert and B. W. Bacon listed together as "rationalists." It reminds one of Dean Farrar's recent classing of Channing and Martineau as "skeptics" among others more deserving the name. But when Mr. Pullan tells us that Matthew's Gospel may have been written by a disciple of the Apostle, and that John viii., 1–12, is an interpolation, one may be puzzled to find the boundary line in Biblical criticism which crossing lands in "rationalism."

Career of a Beauty (The). By John Strange Winter. The J. B. Lippincott Co., Philadelphia. 5×7½ in. 389 pages.

This is a story well told, and with that note of sustained interest seldom absent from this author's work; yet one is likely to close the book wondering why so clever an author thought the story worth telling. It is the conventional one of an English officer's family struggling with the every-day petty tragedy of poverty and gentility. The beauty of the family marries with a good-natured regard, but no love, for her husband. At the moment her marriage takes place in the church she has a psychic experience, a vision in which she sees the man who is later to influence her life. The story comes perilously near bringing its people to disaster, but just escapes it. It ends leaving a sense of weakness and inadequate motive. We feel that there is no real tragedy of the heart involved—nothing but the emotional disturbances likely to attack members of idle, over-opulent society on either side of the Atlantic when they have no serious purpose in life.

Clearing the Way. By Rev. Xavier Sutton. The Catholic Book Exchange, New York. 4×6½ in. 180 pages. 10c.

Constructive Process for Learning German. By Adolphe Dreyspring, Ph.D. William R. Jenkins, New York. 5½×8½ in. 313 pages. $1.25.

Cyclopedia of American Horticulture. By L. H. Bailey, assisted by Wilhelm Miller, Ph.D. Illustrated. 4 Vols. (N–Q.) The Macmillan Co., New York. 7½×10½ in. 1,486 pages. $5.

Daughter of New France (A). By Mary Catherine Crowley. Illustrated. Little, Brown & Co., Boston. 5×8 in. 409 pages. $1.50.

The founding of Detroit by Cadillac, and the events that preceded it in Quebec, are graphically described in this historical tale. The characters are strongly drawn, and the scenes are full of the romance of the great New France on this side of the water. A pleasant love story runs through the book.

Deuce of Hearts (The). R. F. Fenno & Co., New York. 5×7½ in. 503 pages. $1.25.

Dream of My Youth (The). By E. P. Tenney. The Lothrop Publishing Co., Boston. 4½×7 in. 336 pages.

Like a good after-dinner speaker who has something to say, Mr. Tenney starts in a humorous and settles into a serious vein. The Dreamer and his Critic, as they rough it in the woods or on the sea, and rub with folk of divers sorts and views, thresh out many questions, literary, social, and religious, in lively dialogue. Through all of it wafts a wholesome breeze of sympathy with nature and mankind, and the spirit of thoughtful aspiration, courage, and faith. Whoever has rambled with Mr. Tenney in the woods or on the beach of Cape Ann has found intellectual and moral stimulus in the contact of a vigorous, genial, and penetrating mind. The same quickening awaits the reader of these conversations.

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Ethics of Judaism (The). By M. Lazarus, Ph.D. Translated from the German by Henrietta Szold. In Four Parts. Part II. The Jewish Publication Society of America, Philadelphia. 5×7½ in. 301 pages.

A point of special interest in this compact and lucid work is its exhibition of the early development of Rabbinical ethics, as elaborated in the Talmud, in contrast with the far later work done for Christian ethics, and as pronouncing upon points, in the ethics of competition, for instance, on which modern consciences still need enlightenment. In a general view the author inclines to the rigorism of Kant, which Janet scores so severely, assigning a higher rank to the fulfillment of duty as an obligation than as an inclination. Spontaneous goodness is doubtless superior to self-constrained. But there can be no dissent from the initial and concluding positions taken; sanctification is moralization, and this can be fully realized only through social co-operation. These are fundamental points both in Jewish and in Christian ethics, and now need especially to be pressed in Church and synagogue alike.

Every One His Own Way. By Edith Wyatt. McClure, Phillips & Co., New York. 5×8 in. 291 pages.

"Every One His Own Way" is the title given to a series of short sketches, twenty-one in number. The author makes no attempt to tell a story, in the sense of working out plot or situation. She picks up one, two, or three personages, as the case may be, from life's wayside, as one might pick up a pebble from the road, shows their relations and contrasts to one another, suggests their influence upon other lives, and drops them again. The personages are all Chicagoans of more or less recent European extraction, and because of this and the character hints given, the sketches are likely to prove of interest especially to Chicago readers.

First Interpreters of Jesus (The). By George Holley Gilbert, Ph.D., D.D. The Macmillan Co., New York. 5¼×8 in. 429 pages. $1.25.

This is the promised volume of Dr. Gilbert, of the Chicago (Congregational) Theological Seminary, following the volume on the teachings of Jesus. It was referred to by us last week editorially, and is reserved for fuller notice hereafter.

First Studies of Plant Life. By George Francis Atkinson, Ph.B. Illustrated. Ginn & Co., Boston. 5½×7½ in. 266 pages. 70c.

As a book for children this is wisely planned for active-minded boys and girls in its exhibition of what plants are doing in active work. There is no such engaging method of introduction into the mysteries of botany as this, which shows the plant to be more than a thing—a being, with an end in view, and struggling to fulfill it. The author's plan naturally leads up to a series of chapters on the "Life Stories of Plants" and the "Battles of Plants in the World," in which a larger sympathy with animated nature is felicitously promoted.

For Charlie's Sake, and Other Lyrics and Ballads. By John Williamson Palmer. Funk & Wagnalls Co., New York. 5½×8 in. 95 pages. $1.

A collection of vigorous ballads, many of which were written a number of years ago, but are now brought together for the first time in book form. Mr. Palmer's work attracted the attention of such men as Bayard Taylor, Mr. Stedman, Mr. Stoddard, and others in authority years ago, and it is surprising that its appearance in permanent shape has been so long delayed. The poem which gives the book its title, "For Charlie's Sake," is a very tender, striking piece of work; while such ballads as "Stonewall Jackson's Way" and "The Maryland Battalion" are capital pieces of ballad-writing—vigorous, stirring, forceful, with a marked musical cadence.

Highest Life (The): A Story of Shortcomings and a Goal. By E. H. Johnson. A. C. Armstrong & Co., New York. 5×8 in. 183 pages. $1.25.

Dr. Johnson gives first a brief sketch of the special types of Christianity known as "Perfectionism," the "Higher Life," and "Plymouth Brethrenism," following these with an account of the "Keswick teaching," as favorably contrasting with them. All these, however, he considers as shortcomings, and proceeds to present the goal of Christian endeavor. This consists in "doing right because God requires it, trusting Christ because he deserves it, and loving the brother wherever he is." He concludes with an analysis of the Keswick teaching, and a kindly criticism of points objected to. A certain vagueness appears in Dr. Johnson's account of what it is to trust in Christ, a failure to make clear its practical equivalency to the imitation of Christ.

Improvement of Towns and Cities (The). By Charles Mulford Robinson. G. P. Putnam's Sons, New York. 5×7½ in. 309 pages. $1.25.

An extraordinarily good book. The breadth of the author's observations is even more remarkable than the breadth of his reading, and the strength of his common sense quite as remarkable as the strength of his artistic sense. It is however, pre-eminently a book upon the beautifying of life in our cities, and it will commend itself strongly to all who would lessen "the contrast between the fields where the beasts live and the cities where men live." Upon every subject of which it treats—the sites of cities, the plan of the streets, the suppression and repression of the things which offend, the banishment of unsightly advertisements, etc.—the suggestions are well considered and are illustrated by hopeful experiments in some quarter of the world, demonstrating their utility. It is much the best book on civic betterment that has appeared in many years, and, by reason of the attention it gives to the subjects in which public-spirited women are even more interested than public-spirited men, it ought to have more than double the audience which usually awaits even the best books of its class.

In Love and Truth; or, The Downfall of Samuel Seele, Healer. By Anita Clay Muñoz. The Abbey Press, New York. 5×8 in. 258 pages. $1.

Jesus in the Home: Saving the Children. By George B. Russell, A.M., D.D., LL.D. Reformed Church Publication Board, Philadelphia. 5¼×8 in. 220 pages. 75c.

A thoughtful, practical, helpful series of short

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chapters, which will commend themselves to all conscientious parents.

Kept for the Master's Use. By Frances Ridley Havergal. The Bible Institute Colportage Association, Chicago. 4½×7 in. 121 pages. 15c.

Laboratory and Pulpit: The Gay Lectures, 1900. By William L. Poteat, M.A. The American Baptist Publication Society, Philadelphia. 4½×7½ in. 103 pages. 50c.

"Lady" Vere and Other Narratives. By Louis M. Elshemus. (Second Edition.) The Abbey Press, New York. 4½×7½ in. 126 pages. $1.

La Fille du Chanoine et L'Album du Régiment. By Edmond About. Explanatory Notes in English by G. Castegnier, B.S., B.L. William R. Jenkins, New York. 4¾×6 in. 138 pages.

Life, Duty, Destiny. By Elwyn P. Greene. Published by the Author, Milton, Ore. 4½×8 in. 34 pages.

Limits of Evolution and Other Essays (The). By G. H. Howison, LL.D. The Macmillan Co., New York. 5×7¾ in. 396 pages.

Reserved for later notice.

Lovers of the Woods (The). By William H. Boardman. McClure, Phillips & Co., New York. 4¾×7¾ in. 339 pages.

Their love as here related is "catching;" one would fain abide with them there. While with them in these pages, and in the heart of the Adirondacks, along with a brilliant young fellow who is working himself back to health by a year in the woods, one gets well initiated into the woodsman's craft, the sportsman's experience, the peculiarities of trout and deer, and the society, the skill, and the fun of the handy and companionable "guides." For the two great classes of city dwellers—those who have gone there and those who want to go—it is a charming book.

Mr. Chupes and Miss Jenny: The Life Story of Two Robins. By Effie Bignell. Illustrated. The Baker & Taylor Co., New York. 4½×7 in. 250 pages. $1.

The actual story of two robins, one of whom came into the author's care as a crippled nestling and refused to leave her when it attained adult birdhood, and the other of whom was adopted as a companion for the first. The story is told entertainingly, and its observations are marked by uniform good sense and good feeling. The book will interest everybody who is interested in the care of birds.

New Doctor (The), or Health and Happiness. By S. M. Biddle. F. E. Ormsby & Co., Chicago. 5×7½ in. 255 pages. $1.

Oral Lesson Book in Hygiene for Primary Teachers. By Henrietta Amelia Mirick, A.B. The American Book Co., New York. 5×7½ in. 297 pages. $1.

Philbrick Howell. By Albert Kinross. The Frederick A. Stokes Co., New York. 5×7½ in. 326 pages.

In this story Mr. Albert Kinross presents a rather analytical but interesting study in the contrasts of every-day life. The story is located in England; the hero is a lad who knew no early home or love of kindred. Friends are raised up, and to them he owes whatever home life he enjoys. He develops strong literary leanings, and anon makes his mark in the world. Around the person of a young girl playmate he builds his ideal. All that is sweet and true and high in life he sees centered in her. There is a pathos in his idealization of this girl. The worthlessness of her nature as it works itself out affords excellent contrast to the worth in others which the poetic author-lover too long overlooked. The interest is well sustained, the literary art above the average of current stories, and the motive good.

Play of Man (The). By Karl Groos. Translated, with the Author's co-operation, by Elizabeth L. Baldwin. D. Appleton & Co., New York. 5×7½ in. 412 pages. $1.50.

In this volume of elaborate psychological observations and discussions the author pursues the subject begun in his previously translated work, "The Play of Animals." Beside its value for the special student, the general reader has an interest in its wide range through all the phases of life in its freest moods, unbent from serious ends. The study of these yields material for a theory of play which is presented from various points of view—physiological, biological, psychological, æsthetic, sociological, pedagogical. These seem to be closely related, though distinct. Biologically, "play is the agency employed to develop crude powers." Pedagogically, "play contributes materially to the establishment of ethical individuality."

Poems of the New Time. By Miles Menander Dawson. The Alliance Publishing Co., New York. 4½×7 in. 169 pages.

A volume of lyrics, including a lyrical drama "Kismet," and a group of ballads. The author's faculty is by no means equal to the task which he has imposed upon himself.

Prayers. By John Worcester. The Massachusetts New-Church Union, Boston. 5×6½ in. 32 pages. 25c.

Procession of Planets (The). By Franklin H. Heald. (Second Edition.) Published by the Author, Los Angeles, Cal. 4½×7 in. 93 pages. $1.

Queen of Hearts (A). By Elizabeth Phipps Train. The J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 280 pages. 50c.

Quincy Adams Sawyer and Mason's Corner Folks. By Charles Felton Pidgin. The C. M. Clark Publishing Co., Boston. 5×8 in. 586 pages.

"Quincy Adams Sawyer and Mason Corner Folks" is a story likely to delight a large and varied circle of readers. It depicts in the main the common gossiping life, hard work, practical ideals, fun, and shrewdness of the people of a New England village. This is varied by occasional trips to Boston and New York. The story is capitally told for one of its kind and quality. The humor is true to life, and the idiomatic speech rings true—when that speech is found at its queerest and most remote. Some of the situations seem too romantic to tally with every-day fact among the people involved; and the very democratic affiliations between rich and poor might be searched for far afield, and in vain, to-day in New England. Still, the trend of the story is wholesome, laughter-provoking, and interesting.

Ulysses S. Grant. By Walter Allen. **John Marshall.** By James Bradley Thayer. (The Riverside Biographical Series.) Houghton, Mifflin & Co., Boston. 4¼×7 in. 75c. each.

The spirit of the first volume is indicated by two sentences in the opening chapter: "Gen-

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eral Grant is now our National hero. In the story of Grant's life some things must be told that are not at all heroic." The author's estimate of his hero is worth quoting, both as an indication of his point of view and of his style: "In this campaign he first reveals the peculiar trait of his military genius—clear discernment of possibilities, comprehension of the requirements of the situation, strategical instinct, accurate estimate of the enemy's motive and plan, sagacious promptness of action in exigencies, stanch resolution, invincible poise." The volume is too small to make possible more than an encyclopædic account of General Grant's Presidential career. This is unsatisfactory, because the limits of space permit nothing else.——"John Marshall," by James Bradley Thayer, is the story of a great lawyer told by a great lawyer. We might have expected a technical work; but this peril Mr. Thayer has skillfully avoided. The book is one for laymen, and will give as complete a sketch as can be given in so brief a compass of the great Chief Justice and of the service which he rendered to the country which made his greatness apparent. Both volumes belong to the admirable Riverside Biographical Series.

What is a Kindergarten? By George Hansen. Illustrated. D. P. Elder & Morgan Shepard, San Francisco. 5×6½ in. 80 pages.

A little book containing practical suggestions and plans for the treatment of small lots as playgrounds and gardens for children, worked out along kindergarten lines by a practical landscape architect.

Year in China, 1899–1900 (A). By Clive Bigham, C.M.G. Illustrated. The Macmillan Co., New York. 5¾×9 in. 234 pages. $3.50.

The author of that vivid book "A Ride Through Western Asia" has now published an even more important volume. It is a record of his stay of a year and a half in China, Siberia, and Korea. Mr. Bigham is at once a traveler, a diplomat, and a soldier, and during the eighteen months he had abundant occasion to show what he could do in each of these fields. His journeying took him from Canton to Hankau and Peking, through Manchuria and eastern Siberia, down the Korean littoral, up the Yangtse into Szechuan, and then down the Yellow River, passing thence by Tientsin and Port Arthur to the campaign on the Amur River. The book closes with a consideration of the Trans-Siberian railway, the western part of which Mr. Bigham had previously described. His account of the eastern section is naturally of more interest and importance, especially to Americans, as this section has been built entirely from American materials, and as the commerce along its route more nearly concerns us. The book is a valuable contribution to our knowledge of actual conditions in Asia, and would be more valuable as a book of reference if the generally good index had been still more detailed.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

Please give short space to the answer of the following questions: Is it grammatically correct or in accord with good usage to make use of the following expressions, "You would better go," "You would better have gone," "You had better have gone"? If any or all of the above are correct, are they abbreviated expressions? If so, of what? What is the word better when used in the above connection—a verb? I have asked a number of instructors the above question without uniform results, one even thinking that none of the expressions were correct. S. C. S.

These expressions are all correct. For this idiomatic use of "had" see the Bible, Psalm lxxxiv., 10. "Would" is probably elliptical for "would do" and "would have done." The full form of the second example is, "You would have done better to go." Better is an adverb, and "go" and "have gone" are infinitives.

Kindly inform me just what the term "freedom of a city" implies. S. B. T.

It denotes the dignities and rights of citizenship therein, and so is sometimes bestowed, as a mark of honor, on distinguished non-residents.

1. How do we know that religion is one of the instincts of the heart rather than something that has been imposed upon us by priests? 2. In what ways was Christ's appearance after his resurrection different from the spiritual manifestations of the present day? J. L. S.

1. The religious phenomena of the life of Christ, or of such lives as Paul's and Luther's, are conclusive. So also are the great poets. None of these was priest-ridden. 3. There are some striking similarities. We are not aware that there is any parallel in the reported phenomena of spiritism to the appearance of the risen Christ to a company of five hundred, or to his eating and drinking with his disciples. (1 Corinthians xv., 6; Acts x., 41.)

Please tell me where I can find Dr. Gordon's book, "The New Puritanism," and the price. X.

It is published by Fords, Howard & Hulbert, New York; price, $1.25.

Please tell us how to pronounce "Riis" (Jacob A.), and oblige an old subscriber, L. F. C.

"Reece," like "fleece."

"Tuberculosis as a Disease of the Masses and How to Combat it," is the title of the essay by Dr. S. A. Knopf, of New York, which won the $1,000 prize offered by the International Tuberculosis Congress that met in Berlin, May, 1899. It is a work that deserves the widest circulation, and has already been printed in five foreign countries. It can be had for 25 cents, or for 20 and 15 cents in lots of various size, of the publisher, Firestack, 200 West Ninety-sixth Street, New York.

Can you tell me who wrote the line:

"The hand that rocks the cradle rules the world"?

I think there is a poem based upon this sentiment, and would like to find it and its author. M. S.

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Correspondence

The Solution

To the Editors of The Outlook:

About a month ago, at Germantown, Kentucky, a number of white women undertook to read to the colored people of the village and of the surrounding country, on Sunday afternoons, the autobiography of Booker T. Washington. In this they were prompted by the regret that, in their community at least, the colored people know next to nothing of the life and teaching of Mr. Washington. The means adopted to meet this condition were chosen because few of the colored people are financially able to take periodicals or to buy books, and, further, because many more colored people could be interested by the co-operation of the white women.

The colored people who attend these readings are known as members of the Booker T. Washington class, and are enrolled. The average attendance has been over seventy-five, the negro population of the village being about one hundred.

Believing that this is a good work—good for the negroes, good for the whites—that it manifests a spirit which is the essence of the solution of the so-called race problem, I have thus sought to give it publicity.

Germantown, Ky. HENRY LLOYD.

The Scriptural Theory of Missions

To the Editors of The Outlook:

Is not the profound, comprehensive, and just theory of missions stated by Mr. Wilson [in The Outlook for March 23, p. 674] equally true as a theory for what our political and governing relations should be toward undeveloped peoples? For the idea of missions substitute all through the article the idea of government. Let me transpose a paragraph or two. The first lesson to be learnt by the civilizer is the lesson taught by Christ himself, and that is, a deep respect for the intellectual rights and the personal ideas of freedom of the individual. Our Lord always showed this respect; he forced his rule on no one. He left to the individual mind its own liberty, the exercise of its own faculties; he did not meddle and interfere with that sacred and half-divine conscience of the individual, from which, however rudimentary its development, is derived the sole inspiration of spontaneous action and of free assent, without which a change in political profession is a mockery and a sham. To despise a man because his type of government appears to be more rudimentary than our own is not only unjust but absurd. The white man in this respect has no hegemony over the yellow, the red, or the black man, and the chief "burden of the white man," in the matter of government, very often seems to be that of minding his own business.

This thought of Mr. Wilson's corresponds to that expressed by Professor William James in the first days of our trouble in the Philippines. The most precious instinct in an individual, and collectively in a homogeneous people, from which springs all true manhood, all essential humanity, all spiritual life, is the deep, fundamental, inward sense of personal freedom. To overbear, subdue, or quench that by force in another person or nation, in order to substitute for it our own will, is the greatest wrong we can do to humanity; it is spiritual murder. Let us be sure that, in our attitude toward the Filipino, the last thing we would have him relinquish is his indomitable passion for liberty. On that we build.

Milwaukee, Wis. SAMUEL M. ILSLEY.

A Beneficent Project

To the Editors of The Outlook:

Some years ago a gentleman in this city died, leaving his fortune in the care of honored and trusted friends. As trustees of this money, they invested it in property which has had a growing value. With the income derived from this investment they have carried out his will according to his directions. An executive committee was formed and a fund was established. It bore the name "Relief Fund Society," with the donor's name prefixed. The yearly interest was to be used for the relief of "emergency cases." The aim was to afford "temporary relief to unobtrusive suffering endured by industrious or worthy persons," and the purpose of this

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"temporary relief" was the restoring of the industrious to self-support. It will be seen, therefore, that this fund does not aim to relieve the hungry and wretched poor, nor the very sick poor, for whom hospitals are provided, but the respectable, hard-working class, and others to whom come times of sudden and unexpected distress. The donor's direction is that the relief is to be material rather than spiritual or strictly medical assistance, both of which are left to other agencies. Unpaid almoners are appointed to disburse the funds. To many of the class designated a little opportune assistance means the keeping of one's home, the providing for one's family, the bridging over a trying time, and being able to turn one's self till the stress is over or employment is again secured. There is a borderland between self-respecting self-support and independence on the one hand, and poverty and charity on the other. Any influence which leads to the first is beneficent and worthy of praise. A commendable feature of such a fund is that there can be no general application on the part of unworthy people. Almoners relieve cases of distress only as they learn of them privately. No one but the persons relieved, the trustees, to whom a faithful report is rendered yearly, and the almoners, know of help given or loans made. Many a life has been helped to its fuller development by a loan from this fund, and a large number of families kept from wearing anxiety by temporary help from the same source. Young women and young men starting in the world in any large city, or sent adrift by unexpected circumstances, often need the assistance of such a fund. Friendly hands reach out to help, and influence is brought to bear to secure positions for these would-be workers. This always takes time, and a few weeks must be bridged over somehow. How this can be done is the question. The existence of such a fund often saves from despair, and leads to a self-respecting manhood and womanhood. Mention of a few special cases so assisted may be of interest to the reader. A young lady was engaged to teach in a school, her compensation to include a home and a small salary. After a few months the school failed, leaving the teacher without a home, and with only five dollars. A sum of money was loaned to this lady, and she was thus enabled to stay in the city, to look about, to secure finally a good position, and to repay within a year the much-appreciated loan. If it had not been for this loan, she would have had to go back to a small village, her immediate prospects greatly injured, and her future entirely changed. She is to-day an honored teacher in an honored school. A man who at one time held a position with a salary of $1,200 and traveling expenses was, during the hard times a few years ago, thrown out of employment. After months of persevering endeavor, he found himself still out of regular work and with his last dollar. Every one knows how hard it is to obtain a loan when one's fortunes are at an ebb. Suddenly a position opened, requiring, before its acceptance, the expenditure of some money. This was an "emergency case." A loan from the fund was made, and the man was enabled to accept a good position, which he still retains. This case was followed by others, differing in detail, and in every instance it was a loan from the "Relief Fund" that made it possible for the person assisted to enter upon his new duties. G. S.

New York City.

A Home for Aged Negroes

We have previously called attention to the work of the late Mrs. Patty Buford, who established a home and hospital for aged, infirm, and disabled negroes in Virginia. Now that Mrs. Buford is no longer living to carry on the work, it is proposed to raise an endowment fund for its support. Among the trustees are the Rev. Dr. S. D. McConnell, rector of Holy Trinity Church, Brooklyn, the Rev. J. T. Huntington, of St. James's Church, Hartford, and the Rev. Robert Strange, of St. Paul's Church, Richmond. The work is also indorsed by Bishop Huntington, of Central New York. Fuller information may be obtained from any of the above-named trustees, and contributions may be sent to the Virginia Trust Company, of Richmond, Va., which is acting as depositary for the endowment fund, and will issue receipts therefor.

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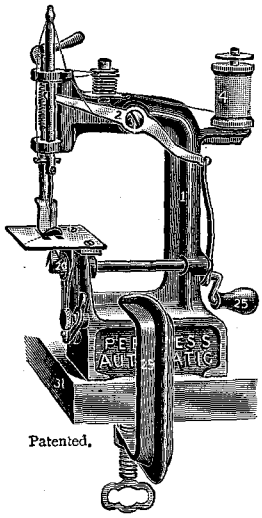

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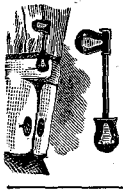

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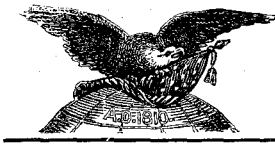

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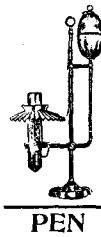

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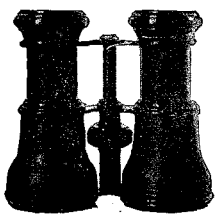

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119 and 121 West 23d St., New York

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HERE'S OUR PROPOSITION FOR YOU.

Our property is improved in exact accordance with City Specifications. Streets 60, 80 and 100 feet wide, built to city grade, bordered on each side by 5 foot granolithic cementine walks, flower beds and shrubbery, city water, gas, etc., all at our expense. For $10 down, and $6 per month until paid for, we sell you a regular New York City lot, subject to the following guarantees from us:

If, at the expiration of the year 1901, this lot is not worth $500, based on the price at which our salesmen will then be selling similar lots, we will refund all of the money you have paid us, with 6 per cent. interest additional.

If you should die at any time before payments have been completed, we will give to your heirs a deed to the lot without further cost.

If you should get out of employment or be sick, you will not forfeit the land.

Titles are guaranteed to us by the Title Guarantee & Trust Co. of New York.

You will note three distinct points of advantage in this proposition. First, it is a Life Insurance for your family. Second, it enables you to pay in small sums as you would in your savings bank, and cannot cramp you; and, Third, it enables you to participate in the great growth of values in New York real estate, which are due to natural conditions; furthermore, the three advantages are absolutely without risk.

OUR GUARANTEE OF INCREASE.

Our guarantee of 25 per cent. increase in one year in the value of lots is a simple one and should not be misunderstood or misconstrued. It means, that the regular prices publicly marked on our property (every unsold lot being plainly tagged and priced), and at which our large corps of salesmen will be then selling these lots for ourselves and our customers, will be 25 per cent. in excess of the prices at which we now offer them.

IT DOES NOT MEAN, that we can or will assume the responsibility of selling customers' lots except incidental to our business of development, or that we will take them off their hands; this obviously would be impossible in the great work of development we are undertaking. This is intended as a straight business agreement of an honest increase in value, and that only.

N. B.—Our Non-Forfeiture Agreement prevents the loss of your lot through misfortune.

FREE TRIP TO NEW YORK.

As a further guarantee of good faith, we agree with all persons, living East of Chicago, to pay you in cash the cost of your railroad fare to New York and return, if you visit our property and find one word of this advertisement a misrepresentation; or, *in case you buy, to credit cost of your railroad fare on your purchase;* to those living farther away than Chicago, we will pay that proportion equal to cost of fare to Chicago and return. We would advise you, if you are satisfied, to send first payment, $10 in cash, at our risk, immediately, and we will select the very best available lot for you. Or, if you desire further particulars, to write immediately for maps, details and information. It will cost you nothing to find out and thoroughly satisfy yourself—we solicit closest investigation. References by hundreds—our reputation is national.

MAKE OUR OFFICES YOUR HEADQUARTERS.

A cordial invitation is extended to all strangers to make their headquarters with us when they come to New York City. Our offices occupy 9 rooms—nearly the entire 6th floor of the handsome Home Life Building, opposite City Hall. One of these rooms is fitted up expressly as a library and rest room for the convenience and comfort of our out-of-town customers, or any other visitors to New York, to whom we can be of service. It is equipped with the latest magazines, books, writing materials, etc. Have your mail directed in our care, drop in for rest, letter-writing, package-checking, directions about the city, or any desired information. All are welcome at any time. Lady's maid in attendance.

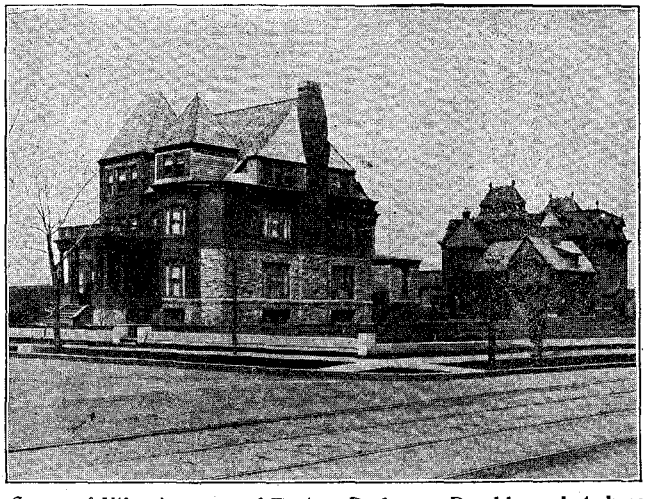
Wood, Harmon & Co., DEPT. 112, 256-257 Broadway, New York.

NOTE OUR REFERENCES.

We refer by permission to The Outlook; also to the Commercial Agencies, 20 National Banks, and 30,000 customers all over the United States. The following is but one of thousands on file from banks, public officials, and appreciative customers:

"*There is no doubt the property offered by Wood, Harmon & Co. in the Twenty-ninth Ward, represents one of the best investments a man of limited income can possibly make within the corporate limits of Greater New York. It can be said without hesitancy that Wood, Harmon & Co. are perfectly reliable and are worthy the fullest confidence of the investor, whether he resides in Greater New York or any other section of the United States.*

"*THE NASSAU NATIONAL BANK OF BROOKLYN.*"



Corner of Utica Avenue and Eastern Parkway, Brooklyn. Lots here —within five minutes of Rugby, on same avenue and trolley line—are $1,500 to $2,500. RUGBY LOTS, $420.

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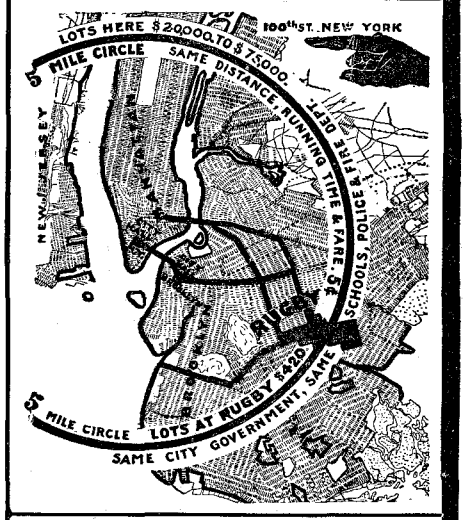
$10 Secures $420 Lot
In Greater New York.

YOUR ROUND TRIP TO NEW YORK FREE.

Greater New York Map.
AN OBJECT LESSON.



IT TELLS ITS OWN STORY
and shows the immense possibilities of Greater New York's real estate values.

This Map will convince every thinking man and woman in America that our announcement embodies a proposition never equalled in the history of this country and one which, in the very nature of New York's present conditions, and the limited area of Brooklyn itself, can never again occur.

NOTE THE MARVELOUS COMPARISON! Lots at 100th Street, $20,000 to $75,000 each; *Lots at Rugby, $420.* The same distance; the same running time; the same street-car fare (5 cents); the same city government, schools, police and fire protection. What creates the difference? Simply this: that before Consolidation, Brooklyn had a provincial government and wretched transportation facilities. Consolidation into one city government and equal transportation facilities existing to-day MUST ultimately equalize the value of property equally accessible. *This is an axiom—a self-evident truth.*

No such opportunity since New York began its wonderful growth as a world metropolis. The Astors, even, had no such combination of circumstances to operate in their behalf, as two years have accomplished greater changes than a decade did in those days. Every lot is guaranteed to increase 25 per cent. during the first year—an increase equalling your first year's payments—and $2,000,000 insures your purchase.

Wood, Harmon & Co., the largest, most responsible, and most successful Real Estate Company in the world, are so positive that the values of their lots will increase 25 per cent. during the year 1901 that they will guarantee this increase to any investor, and in case they cannot show it they agree to return all money paid them, with 6 per cent. interest. *This guarantee, however, should not be misunderstood and is fully explained below.*

We have one of the grandest opportunities of a lifetime for the small investor to make money—we give as good security as the strongest savings bank, and, instead of the 4 per cent. interest on deposits, we can guarantee 25 per cent. We thoroughly believe the lot which we now sell for $420 will in 10 years bring $4,000, in 20 years from $20,000 upwards. If you will carefully study this communication, you will see our reasons.

Our wealthiest families like the Astors have made their money from the increase in value of New York real estate—New York City property has increased in value more than that of any other place in the world, because of its immense growth in population; and this growth is still going on—in fact, at the present time we are starting on a new and greater era than ever before known in New York's history. Let us see:

New York City, as every one knows, is crowded to the bursting point. Since the consolidation of New York and Brooklyn, the increased facilities of rapid transit by bridge, trolley, and elevated have turned the immense tide of increased population Brooklynward. The public have been quick to recognize this as the only and the perfect solution of their problem, and Brooklyn is receiving a tremendous influx from overcrowded New York City. As a result, Brooklyn Bridge has been so severely taxed that new bridges are being built (one of which is nearly completed), and tunnels are being dug beneath the East River. Not only is Brooklyn Borough the only section in which New York can grow, but property in Old New York City the same distance from City Hall (as our map clearly shows) would cost 20 to 100 times the money.

WHY WE INVESTED HERE.

As Real Estate is our business, we study the conditions existing or possible in the various cities of the United States. We have aided in the development of 25 of these cities, and have opened 75 distinct properties. After carefully studying New York 12 years before purchase, we, in 1898, saw the immense possible advancement in values, and before the consolidation of New York and Brooklyn—before the Rapid Transit had made Brooklyn so accessible—we bought 1,100 acres of the choicest land in Brooklyn, which is now in the heart of that Borough, only 3½ miles from Brooklyn Bridge, and only 35 minutes from New York City Hall. We invested over $2,000,000 in this land, and are developing our properties in the most beautiful manner of any about New York. The growth of the city, together with our improvements, has increased the value of this property over 25 per cent. since a year ago, and we feel so sure that the increase will be at least the same that we assume the risk of guaranteeing it for the next year.

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The Metropolis of the Middle West

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Round-trip tickets from New York to San Francisco for the International Convention of the Epworth League, which will be held in the latter city July 18th to 21st, will be issued by THE LACKAWANNA RAILROAD for $67.00. This rate is very low, being less than one fare for the round trip.

Tickets will be on sale July 4th to 12th, inclusive; limit for return, August 31st. This same rate will apply from all points on THE LACKAWANNA RAILROAD east of Scranton. For rates from other points write T. W. Lee, General Passenger Agent, 26 Exchange Pl., New York City.

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during the heated term take wife and the children and

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of Sullivan, Ulster, and Delaware Counties, N. Y., on the main line and branches of the New York, Ontario, and Western Railway, a region of absolute HEALTH AT MODERATE COST, 2,000 feet above the sea, with Pure Air, Pure Water, Pure Milk. Send 7 cents for postage to the undersigned, or call and get free at offices below the Superbly Illustrated Book, "SUMMER HOMES," of 176 pages. It gives list of Hotels, Farm and Boarding Houses, with their location, rates of board, facilities, attractions, &c.

On May 29th and 30th Excursion tickets at reduced rates will be sold at 425 Broadway, 1354 Broadway, and Ferry Offices, giving an opportunity of personally selecting a Summer home, and also enjoying a day's fishing in this delightful region. Tickets good returning Friday 31st.

IN NEW YORK: 113, 165, 171, 425, 1354, 1370 Broadway, 287 4th Ave., 3 Park Place, 737 6th Ave., 245 Columbus Ave., 153 East 125th St., 273 West 125th St., 182 5th Ave.; ticket offices, Franklin and West 42d St. Ferries.

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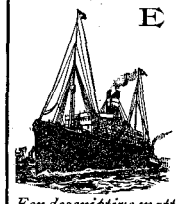
Travel

EUROPE



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